The Kalki Purana
Translated in English
(With Original Sanskrit Shlokas)

All glories to Śrī Śrī Guru and Gaurāṅga!

Śrī Kalki Purāṇa

Śri Kṛṣṇa Dvaipāyana Vyāsadeva

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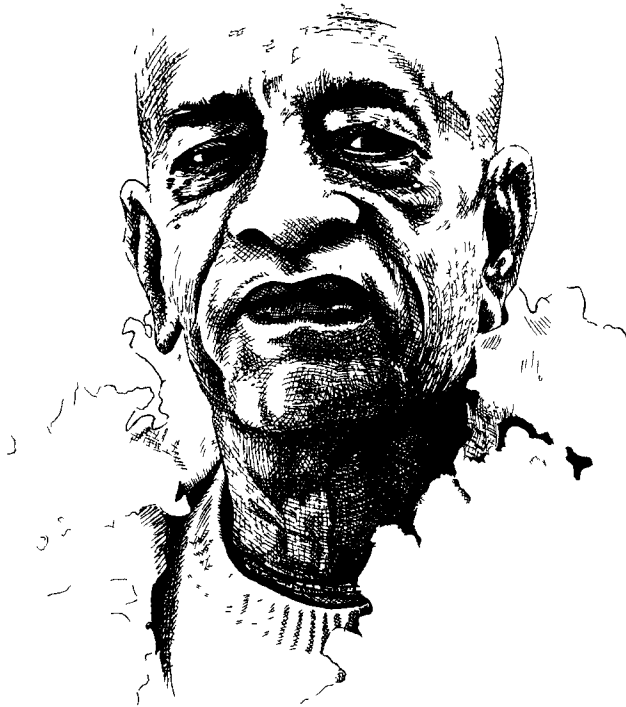
This English edition of *Śrī Kalki Purāna* is
dedicated to
His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda,
Founder-Ācārya of the International Society for Krishna Consciousness

Acknowledgements

It is with great satisfaction that I present this English edition of Śrī Kalki Purāṇa, which was compiled by Śrīla Vyāsadeva for the pleasure of the devotees. I pray that this presentation will be accepted as a sincere attempt to glorify Lord Kalki, the incarnation of Godhead. My Godbrother, Laxman Das, inspired me to undertake this translation of Śrī Kalki Purāṇa and so I first wish to thank him. He has also paid the total amount required for the publication of this book. Without his assistance, this book would not have been possible to publish. I also wish to thank Purṇaprajña Prabhu for editing and proofreading this book, Kurma Rūpa Prabhu for doing the layout and cover design, and Anjana Dasa for painting the cover illustration. I also wish to thank my wife, Caitanya Devi Dasi, and son, Bhakti Siddhanta Das, for typing the manuscript into the computer. I thank Giridhari Das for typing the roman transliteration of the verses.

Bhumipati Dasa
Completed on the disappearance day of Śrīla
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INTRODUCTION

About five thousand years ago, Śrī Krsna Dvaipāyana Vyāsa, an empowered incarnation of Lord Krsna, appeared in the holy land of Bhāratavarsa. Realizing that as the four yugas progress, the human beings' power of understanding gradually diminishes; He divided the one Veda into four and imparted them to His four principal disciples. These four Vedas are the Sāma, Rk, Yajur, and Atharva. Later on, His disciples again divided the Vedas into many branches.

Even after dividing the Vedas, Śrīla Vyāsadeva did not feel satisfied. Thinking that it will be impossible for the people of Kali-yuga to understand the actual purport of the Vedas, He took the essence of that understanding and compiled a simple literature called the Purāna Samhitā, in story form. Based on this literature, His three principal disciples wrote three more saṁhitās: Sāvarni-samhitā, Samśapāyana-samhitā, and Akṛtavrana-samhitā. The eighteen Purānas and thirty-six sub Purāṇas were later compiled, being based on these four samhitās. Because Śrīla Vyāsadeva's Purāṇa Samhitā is the source of these literatures, all the Purānas and sub Purānas are attributed to him.

Among the upa-purānas or sub Purānas, the Kalki Purāna is most sacred and widely respected. At the end of Kali-yuga, the Supreme Lord, Hari, will incarnate as Lord Kalki and kill all the mlecchas, yavanas, atheists, and Buddhists of the world that defy the Vedic authority. The pastimes of Lord Kalki are the subject matter of this literature, which is presented in story form. Exalted personalities can see everything, past, present, and future. For this reason, there is no fault in narrating these future events as if they had already occurred. The Kalki Purāna consists of thirty-five chapters.

Chapter One

A Description of Kali-Yuga

Text 1

sendra devagana munisvarajana
lokah sapalah sada yam sarvartha
susiddhaye pratidinam bhaktya
bhajanti uttamah tam

vighnesam anantam acyutam
ajam sarvajña sarvasrayam
vande vaidika tantrikadi vividhaih
sastraih puro vanditam

I offer my respectful obeisances unto Lord Acyuta, the unborn, omniscient, and unlimited Supreme Personality of Godhead, who is the destroyer of all obstacles, the shelter of all living entities, and the original speaker of the Vedic literature He is worshiped with great devotion by the demigods, headed by Indra, the foremost of sages, and by the rulers of the various planetary systems, for the purpose of attaining all kinds of perfection in life

Text 2

narayanam namaskrtya
naram caiva narottamam
devim sarasvatiñ caiva
tato jayam udirayet

Before reciting this Kalki Purāna,, which is the very means of conquest, one should offer respectful obeisances unto the Personality of Godhead, Nārāyana, unto Nara nārāyana Rsi, the supermost human being, unto mother Sarasvatī, the goddess of learning, and unto Srila Vyāsadeva, the author

Text 3

yad dordañda karala sarpa kavala
jvala jvalad vigraha netuh satkarah

vala danda dalıtā bhūpāh ksıtı ksobhakāh
sasvat saındhava vāhano dvıja
janıh kalkıh paratma harıh
pārāt satyayugadıkrt sa
bhagavan dharma pravrttı prıyah

May the Supreme Personalıty of Godhead, havıng assumed the form of Kalkı, who ıs the Supersoul of all lıvıng entıtıes, establısh the eternal prıncıples of relıgıon Havıng appeared ın a famıly of *brāhmanas*, He wıll annıhılate the sınful kıngs of Kalı-yuga by the fıre of the poıson emanatıng from Hıs ferocıous serpent-lıke hands whıle rıdıng on the back of an excellent horse of the Sındh provınce. In thıs way, He wıll protect the pıous and re-establısh Satya-yuga

Text 4-5

ıtı sūtavacah srutva
naımısaranya vāsınah
saunakādya mahabhāgāh
papracchustam kathā mımām

he suta sarvadharmajña
lomaharsana putraka
trıkalajña purānajña
vada bhāgavatım kathām

After Śrī Sūta Gosvāmī had offered hıs obeısances to the Supreme Lord ın thıs manner, the sages at Naımısāranya, headed by Śaunaka Rsı, saıd: O Sūta Gosvāmī! O son of Romaharsana! O knower of relıgıous prıncıples! O seer of past, present and future! O learned authorıty of the Purānas, please contınue narratıng to us the pastımes of the Supreme Lord.

Text 6

kah kalıh kutra va jato
jagatam ısvarah prabhuh
katham vā nıtya dharmasya
vınasah kalına krtah

Who is Kali? Where was he born? How did he become the master of the world? How does he destroy the observance of eternal religious principles?

Text 7

iti tesam vacah srutva
sūto dhyatvā harim prabhum
saharsa pulakodbhinna
sarvangah prāha tān munin

After hearing these words of the great sages, Sūta Gosvāmī became so ecstatic that the hairs of his body stood on end He then absorbed his mind in remembrance of Lord Hari and continued to speak to the sages

Text 8

sūta uvāca
srnudhvam idam ākhyānam
bhavisyam paramadbhutam
kathitam brahmanā purvam
nāradaya viprcchate

Sūta Gosvāmī said: Please listen attentively as I describe wonderful pastimes of the Lord that will be revealed at a future time. These transcendental pastimes were previously glorified by Lord Brahmā, who was born from the universal lotus flower, when he was requested to speak by the great sage, Nārada

Text 9

naradah praha munaye
vyasaya amita tejase
sa vyaso nijaputraya
brahmarataya dhimate

Thereafter, Nārada repeated what he had heard to the unlimitedly powerful Śrīla Vyāsadeva, who in turn narrated these topics to his exalted son, Brahmarāta

Text 10

sa cābhimanyu putrāya
visnurataya samsadi

praha bhagavatan dharmānn
astadasa sahasrakan

Brahmarāta then described these topics of *bhāgavata-dharma* to Abhimanyu's son, who was known as Visnurāta, as he was seated in the royal assembly This narration consists of eighteen thousand verses

Text 11

tada nrpe layam prāpte
saptahe prasna sasitam
markandeyadibhih prstah
praha punyasrame sukah

After hearing for one week without interruption, the saintly king relinquished his material body and departed from this world, although the discussion of the glories of the Lord had not ended. After the passing away of Abhimanyu's son, great sages, headed by Mārkandeya, continued to inquire from Śukadeva Gosvāmī in that sacred *āśrama*

Text 12

tatraham tadanu jñatah
srutavanasmi yah kathah
bhavisyah kathaya masa
punya bhagavatih subhah

I was present at that time, and so I heard everything from Śukadeva Gosvāmī, by his order I will now narrate to you these most auspicious pastimes of the Supreme Lord that will take place in the future

Text 13

tam srnudhvam maha bhagāh
samāhita dhiyo'nisam
gate krsne svanilayam
pradurbhūto yatha kalih

O greatly fortunate sages, please listen attentively as I describe to you how Kali appeared in this world after Lord Krsna had returned to His own abode

Text 14

pralayante jagatsrastāh
brahmā loka pitāmahah
sasarja ghoram malinam
prsthadesāt svapatakam

After the annihilation, the secondary creator of the universe, Lord Brahmā, the grandfather of everyone, who was born on the universal lotus flower, created Sin personified, having a black complexion, from his back.

Text 15

sa cārdharma iti khyatas
tasya vamsanu kirttanat
sravanāt smaranal lokah
sarva pāpaih pramucyate

The name of Sin personified was Adharma By faithfully hearing about, chanting, and remembering the descendents of Adharma, one quickly becomes freed from all sinful reactions.

Text 16

adharmasya priyā ramya
mithyā mārjara locana
tasya putro'titejasvi
dambhah parama kopanah

The wife of Adharma, (Irreligion), was named Mithyā, (Falsehood) She was very beautiful, and had eyes like those of a cat They had a son named Dambha, (Pride), who was always very angry and energetic

Text 17

sa mayāyam bhaginyantu
lobham putrañca kanyakam
nikrtim janaya masa
tayoh kodhah suto'bhavat

Dambha had a sister named Māyā, and within her womb, he begot a son named Lobha, (Greed), and a daughter named Nikrti, (Cunning) Lobha begot a son named Krodha, (Anger), in the womb of Nikrti

Text 18

sa himsāyām bhaginyantu
janayā māsa tam kalim
vamahasta dhrtopastham
tailabhyaktāñjana prabham

Himsā, (Envy), was Krodha's sister. From the womb of Himsā, Krodha begot a son named Kali. Kali is always seen to be holding his genitals in his left hand. His complexion is very black, like black ointment that has been mixed with oil

Text 19

kākodaram karalasam
lolajihvam bhayānakam
pūtigandham dyūtamadya
stri suvarna krtāsrayam

Kali's abdomen is like that of a crow, his face is frightening to behold, and his tongue is red and appears to be full of greed. His appearance is very fearful and a bad smell emanates from his body. Kali is very fond of playing chess, drinking wine, enjoying the company of prostitutes, and associating with gold merchants.

Texts 20-21

bhaginyāntu duruktyam sa
bhayam putrañca kanyakām
mrtyum sa janayāmāsa
tayosca nirayo'bhavat

yātanayām bhaginyāntu
lebhe putrāyutayutam
ittham kalikule jāta
vahavo dharma nindakāh

Kali's sister was Durukti, (Harsh Speech). From Durukti's womb, Kali begot a son named Bhaya, (Fear), and a daughter named, Mrtyu (Death). Bhaya begot a son named Niraya (Hell) from the womb of Mrtyu and Niraya begot ten thousand sons in the womb of his sister, Yātana (Excessive Pain). Thus I have described the destructive progeny of Kali, who were all blasphemers of genuine religious principles.

Text 22

yajña adhyayanadi dana
veda tantra vinasakāh
ādhi vyadhi jarāglāni
duhkhah soka bhayāsrayah

All these relatives of Kali were the destroyers of sacrifice, study of the *Vedas*, and charity, because they transgressed all the Vedic principles of religion. They were reservoirs of mental distress, disease, old age, destruction of religious principles, sorrow, lamentation, and fear

Texts 23-24

kaliraja anugāscerur
yūthaso lokanāsakāh
babhūvuh kāla vibhrastāh
ksanikāh kāmuka narah

dambhācāra durācaras
tāta mātr vihimsakāh
vedahinā dvijā dinah
sūdrasevā parah sada

These descendents of Kali are found wandering everywhere throughout the kingdom of Kali, destroying the people of the world They are misguided by the influence of time, very restless by nature, full of lusty desires, extremely sinful, very proud, and violent even to their own father and mother Those who are known as twice-born among them are devoid of all good behavior, without any observance of proper etiquette, and always engaged in the service of *śūdras*.

Texts 25-27

kutarka vāda vahulā
dharma vikrayino'dhamah
veda vikrayino brātya
rasa vikrayinas tatha

mamsa vikrayinah krurah
sisnodara parayanāh
paradara rata matta
varna sankara karakāh

hrsvākarah papasarah
satha matha nivasinah
sodasābdāyusah syāla
bandhavā nicasangamāh

These fallen souls are very fond of dry arguments, and they use religion as a means of livelihood, teach Vedic knowledge as a profession, are fallen from the execution of their vows, and sell wine and other abominable things, including meat. They are cruel by nature, and very fond of gratifying their bellies and genitals. For this reason, they lust after the wives of others and are always seen to be intoxicated They were not born from a father and mother who were properly married, and they are short in stature and always engaged in sinful acts, such as cheating others They generally reside in a sacred place, live for only sixteen years, associate with wretched people, and only consider a brother-in-law to be a friend and relative

Text 28

vivāda kalaha ksuvdhah
kesa vesa vibhūsanah
kalau kulina dhaninah
pūjyā vādardhusikā dvijāh

The people of Kali-yuga are accustomed to quarrelling and fighting amongst themselves. They go to great lengths to groom their hair, wear the best of clothes, and decorate themselves with costly ornaments.

Text 29

sanyasino grhāsakta
grahasthāstva vikinah
gurunindā para dharma
dhvajinah sadhuvañcakāh

In Kali-yuga, a person with a lot of money will naturally be respected as a great soul. If a twice-born person earns his livelihood by lending money on interest, he will be considered a pillar of society. The *sannyāsīs* of Kali-yuga will be attached to home and property, and householders will become devoid of all power of discrimination. In Kali-yuga, people will blaspheme a spiritual master or other elderly person without hesitation.

Indeed, people in general will simply become hypocrites, liars, and cheaters

Texts 30-37

pratigraha ratah sudra
parasva haranadarah
dvayoh svikaram udvāhah
sathe maitri vadānyata

pratidane ksamā'saktau
virakti karanaksame
vacālatvañca panditye
yasor'the dharma sevanam

dhanādhya tvañca sādhutve
dūre nire ca tirthata
sūtramatrena vipratvam
dandamatrena maskari

alpasasya vasumati
naditire'varopita
striyo vesyalapa sukhah
svapupmsa tyaktamānasah

paranna lolupa vipras
cāndala grhayājakāh
striyo vaidhavya hinasca
svacchanda acarana priyah

citravrsti kara megha
mandasasya ca medini
prajābhaksa nrpa lokah
karapida prapiditah

skandhe bhāram kare putram
krtva ksuvdhāh prajajanah
giridurgam vanam ghoram
asravisyanti durbhagah

madhu mamsair mulaphalair
ahāraih prāna dharinah
evam tu prathame pade
kaleh krsna vinindakah

In Kali-yuga, *śudras* will accept charity from others, or else plunder others' wealth without discrimination. Mutual agreement will become the sole criteria for solemnizing the marriage of a boy and girl. People will show sympathy and magnanimity, but it will simply be a form of duplicity. Forgiveness will be granted only when a person is unable to harm the offending party. In a society of might makes right, people will easily become annoyed with those in a weaker position. Even fools will be very talkative in an attempt to prove that they are learned. People will engage in religious ceremonies, but simply to acquire a reputation. If one has got wealth, he will be considered to be a saint. Just to bathe in a holy place, people will travel a great distance and undergo much trouble. Simply by putting on a sacred thread, one will be recognized as a *brāhmana*. Simply by carrying a staff, one will be recognized as a *sannyāsī*.

The earth will restrict the production of food grains. The currents of rivers will flow very rapidly, and even married women will behave little better than prostitutes, because they have practically no attachment for their husbands. Those who are twice-born will be dependent on others, so much so that they will not hesitate to engage as priests for *śudras*. Women will become promiscuous, so that will be easily abandoned by their husbands. Clouds will shower rain very irregularly, and the land will not yield sufficient crops. Kings will whimsically torture and kill their subjects, and burden them with excessive taxes. Such unfortunate subjects will finally take their family and belongings and take shelter of mountains and dense forests. The people of Kali-yuga will sustain their lives by eating flesh, honey, fruit, and roots, without discrimination. Almost everyone will take pleasure in blaspheming the Supreme Lord, Śrī Krsna These are some of the symptoms that will manifest at the beginning of Kali-yuga.

Text 38

dvitiye tannama hinas
trtiye varna sankarah

ekavarnas caturthe ca
vismrta cyuta satkriyah

In the second quarter of Kali-yuga, people will no longer chant the holy names of Lord Krsna. In the third quarter of Kali-yuga, there will be an upsurge of unwanted population, and in the final quarter of Kali-yuga, there will be only one class of human being, because God consciousness will have been long forgotten.

Text 39

nihsvadhyāya svadha svaha
vausadom kara varjitah
deva sarve niraharah
brahmanam saranam yuyuh

When the study of the *Vedas*, performance of sacrifice, chanting of *mantras*, and other religious practices thus disappear from this world during Kali-yuga, the demigods, being afflicted due to not receiving their share of sacrificial offerings, will take shelter of Lord Brahmā, the grandfather of the universe, who was born from the universal lotus flower

Texts 40-43

dharitrim agratah krtva
ksinam dinam manasvinim
dadrsur brahmano lokam
vedadhvani ninaditam

yajñadhumaih samakirnam
munivarya nisevitam
suvarna vedikamadhye
daksinavarttam ujjvalam

vahnim yupankita udyana
vana puspa phalanvitam
sarobhih sarasair hamsair
ahvayantam ivatithim

vayu lola lata jala
kusumāli kulakulaih

pranamahvana satkara
madhuralapam iksanaih

Keeping mother earth, who had become emaciated due to great distress in front, all of the demigods went to the abode of Lord Brahmā There, they experienced that the entire atmosphere was surcharged with the sounds of the chanting of Vedic *mantras*, and everywhere was smoke pouring from the sacrificial fires Lord Brahmā, the leader of all the sages, was sitting upon his throne, conducting a fire sacrifice on an altar made of gold Here and there were many gardens and orchards full of flowers, fruit, and wood for performing fire sacrifices. Swans, cranes, and other aquatic birds made wonderful sounds, as if they were greeting their guests with joy The swans, cranes, and other aquatic birds were surrounded by intoxicated bumblebees hovering around innumerable creepers and flowers, swinging to and fro in the cool breeze Thus, it appeared as if they were all offering obeisances and speaking very sweetly while greeting their guests with great pleasure

Text 44

tad brahma sadanam devah
sesvarah klinnamanasah
vivisustadanujñatā
nijakaryam niveditum

Thus, all the demigods, headed by Indra, arrived in the abode of Lord Brahmā in a distressed state of mind By the order of Prajāpati, they entered the assembly hall of Lord Brahmā, so that they could disclose to him to cause of their grief

Text 45

tribhuvana janakam sada
sanastham sanaka sanandana
sanatanaisca siddhaih
parisevita pada kamalam
brahmanam devata nemuh

The demigods first offered their respectful obeisances to Lord Brahmā, whose lotus feet were being served by perfected beings such as Sanaka, Sanandana, and Sanātana as he sat in meditation Lord Brahmā is the

secondary creator of the three worlds who acts under the direction of the Supreme Personality of Godhead

Thus ends the translation of the first chapter of *Śrī Kalki Purāṇa*

CHAPTER TWO

The Birth and Sacred Thread Ceremony of Lord Kalki

Text 1

suta uvaca
upavistas tato deva
brahmano vacanat purah
kalerdosad dharma hanim
kathaya ma surадarat

Sūta Goswāmi said Thereafter, by the order of Lord Brahmā, all the demigods sat in front of him and then explained how the observance of religious principles was declining at an alarming rate in Kali yuga

Text 2

devanam tadvacah srutva
brahma tanaha duhkhitan
prasadayitva tam visnum
sadhayisyami abhipsitam

After hearing their words saturated with anguish, Lord Brahmā said Let us all approach Lord Visnu We should please Him with our prayers so that He may act for our welfare

Text 3

iti devaih parivrto
gatva goloka vasinam
stutva praha puro brahma
devanam hrdayepsitam

After saying this, Lord Brahmā took all the demigods and went to the abode of Lord Hari known as Goloka There, he offered prayers to the Supreme Lord, informing Him of the plight of the demigods

Text 4

tacchrutva pundarikakso
brahmanam idam avravit

sambhale visnuyasaso
grhe pradurbhabamyaham

sumatyam matari vibho
kanyayam tvannidesatah

After hearing everything in detail, lotus eyed Lord Hari said O Brahmā, rest assured that I will soon descend to the earth and appear in the village known as Sambhala I will take birth in the house of a *brāhmana* named Visnuyasa, from the womb of his wife, Sumati

Text 5

caturbhir bhratrbhir deva
karisyami kaliksayam
bhavanto bandhava devah
svamsena avatarisyatha

My mission will be to eliminate the wicked Kali, with the help of My four brothers O demigods, your expansions should also take birth on the earth to assist Me in My mission

Text 6

iyam mama priya laksmih
simhale sambhavisyati
brhadrathasya bhupasya
kaumudyam kamaleksana

bharyayam mama bharyaisa
padma namni janisyati

My consort, the beloved lotus eyed Kamalā devi, will also appear on the earth, having the name Padmā She will be born from the womb of Kaumudi, the wife of Brhadratha, the king of Simhala

Text 7

yata yuyam bhuvam devah
svamsavatarane ratah
rajanau maru devapi
sthapayisyami aham bhuvi

O demigods, you should not delay. By your plenary portions, take birth on the earth Later on, I will entrust the responsibility for ruling the earth to two powerful kings named Maru and Devāpī.

Text 8

punah kratayugam krtva
dharmān samsthapya purvavat
kalivyalam sannirasya
prayasye svālayam vibhoh

I will then again establish Satya-yuga, and thus reinstate the principles of religion as they were before. Rest assured that I will return to Vaikuntha only after destroying the poisonous snake, Kali.

Text 9

ityud iritam akarnya
brahma devaganair vrtah
jagama brahmasadanam
devasca tridevam yuyuh

After Lord Hari assured the demigods in this way, Lord Brahmā, surrounded by the other demigods, departed for his own abode. From there, the demigods returned to their respective abodes.

Text 10

mahimna svasya bhagavan
nija janma krtodyamah
viprarse sambhala gramam
abii esa paratmakah

O greatly powerful *brāhmana*, thereafter, with a desire to make His appearance within this world in a humanlike form by His own transcendental potency, the Supreme Lord, Hari, the Supersoul within the heart of everyone, entered the village of Śambhala.

Text 11

sumutyam visnuyasasa
garbhamadhatta vaisnam
graha naksatra rasyadi
sevita sri padambujam

Meanwhile, in due course of time, Visnuyaśa's wife, Sumati, became pregnant so that all auspicious symptoms began to appear in her body. Thereafter, all the presiding deities of the planets, stars, and constellations began serving the lotus feet of the child within her womb.

Text 12

sarit samudra girayo lokah
samsthanu jangamah
saharsa rsayo deva
jate visnau jagatpatau

On an auspicious day and at an auspicious time, Lord Hari, the master of the universe, took birth within this world. At this time, all the lakes, rivers, oceans, mountains, demigods, and sages, and indeed all moving and non-moving living entities, became filled with ecstasy.

Texts 13-14

babhuvah sarvasatvanam
anandā vividhasrayah
nrtyanti pitaro hrstās
tusta devā jaguryasah

cakrur vadyani gandharva
nanrtuscapa saroganāh

Every living being began to display symptoms of happiness upon the appearance of the Supreme Lord. The forefathers danced in ecstasy, the demigods sang the glories of Lord Hari, the Gandharvas played musical instruments, and Apsarās danced with great jubilation,

Text 15

dvadasyam sukla paksasya
madhave masi mādhavah
jāte dadrsauh putram
pitarau hrstamanasau

In this setting, Lord Hari incarnated within this world in His form as Kalki on the twelfth day during the fortnight of the waxing moon in the month of Vaiśākha Upon seeing the beautiful baby, the hearts of Visnuyaśa and Sumati became filled with great happiness.

Text 16

dhātri mātā mahāṣaṣṭhī
nābhicchetrī tadamvikā
gaṅgodaka kleda mokṣā
sāvitrī mārjanodyatā

When Lord Kalki appeared, Mahāṣaṣṭhī was His nurse, Ambikā cut His umbilical cord, and Sāvitrī cleansed His body with water from the Ganges.

Text 17

tasya viṣṇor anantasya
vasudhā'dhāt payaḥsudhām
mātṛkā māṅgalya vacaḥ
kṛṣṇa janma dine yathā

On the auspicious day of Lord Kalki's advent, mother earth showered nectar in the form of an abundance of milk, and the elderly ladies blessed the child with auspicious words.

Texts 18-19

brahmā tadupādhār yāsu
svāsugaṁ prāha sevakam
yāhıti sūtikā gāraṁ
gatvā viṣṇuṁ prabodhaya

caturbhujam idaṁ rūpaṁ
devānām api durlabham
tyaktvā mānuṣa vad rūpaṁ
kuru nātha vicāritam

Lord Brahmā, who knew the mystery of the Lord's appearance, hastily called for his servant, Pavana, and told him to immediately go to the maternity home and offer the following prayer to Lord Viṣṇu: O Lord, please consider how this four-armed form of Yours is rarely seen, even by the demigods. Please assume a two-armed form like that of a human being and then carry out Your mission.

Text 20

iti brahma vacaḥ srutvā
pavanaḥ surabhi sukham

sasitiḥ prāha tarasā
brahmaṇo vacanādṛtaḥ

Without delay, Pavana-deva, whose cooling body has a very pleasing aroma, went to the maternity room of Lord Kalki and submitted Brahmā's appeal.

Text 21

tacchṛtvā puṇḍarīkākṣas
tat kṣaṇāt dvibhujo'bhavat
tadāt tat pitarau dṛṣṭvā
vismayā panna mānasau

When the lotus-eyed Lord heard this request, He immediately assumed a two-armed form. His father and mother were certainly struck with wonder upon seeing this wonderful pastime of the Lord.

Text 22

bhrama saṁskāra vattatra
menate tasya māyayā
tatastu sambhala grāme
sotsavā jīvajātayaḥ

maṅgalācāra babhulāḥ
pāpatāpa vivarjitāḥ

The parents could not understand the actual truth regarding their son because of being bewildered by the Lord's *yogamāyā* potency. They considered that their vision of the Lord's four-armed form had been a hallucination, and that all along they had witnessed His two-armed form. Thereafter, all the inhabitants of Śambhala celebrated the Lord's appearance by performing auspicious rituals, completely forgetful of their material miseries.

Text 23

sumatistaṁ sutaṁ labdhva
viṣṇuṁ jiṣṇuṁ jagatpatim
pūrṇakāmā vipra mukhyan
āhūyādāt gavaṁ satam

Having received the all-glorious Lord Visnu, the master of the three worlds, as her son, mother Sumati's happiness knew no bounds. She invited the *brāhmanas* and gave them each one hundred cows in charity.

Text 24

hareh kalyanakrd visnu
yasah suddhena cetasa
samarg yajur vidbhir
agrayais tannama karane ratah

For the welfare of his child, the pure-hearted Visnuyaśa invited many *brāhmanas* that were expert in reciting the *Rg Veda*, *Yajur Veda*, and *Sāma Veda*, and had them perform the child's name-giving ceremony.

Text 25

tada ramah krpo vyaso
draunir bhiksu saririnah
samāyata harim drstam
bālakatvam upagatam

At that time, Lord Rāma, Krpācārya, Vyāsadeva, and Aśvattāma came there in the guise of *brāhmanas* to have the *darśana* of Lord Hari, who has assumed the form of child Kalki.

Text 26

tanagatan samālokya
caturah surya sannibhān
hrstaroma dvijavarah
pujayañcakra isvaran

As Visnuyaśa, the foremost of *brāhmanas*, gazed upon those four exalted *brāhmanas* whose effulgence was equal to that of the sun-god, his hair stood on end. He then worshiped these four exalted personalities, offering them nice prayers

Text 27

pujitaste svasanesu
samvistah svasukhasrayah
harim kodagatam tasya
dadrsuh sarva murttayah

After being worshiped by Visnuyaśa, these four who were disguised as *brāhmanas*, who could indeed assume any form at will, sat at ease in their respective places. While seated, they gazed at child Kalki as He was seated upon the lap of His father

Text 28

tam bālakam narākaram
visnum natvā munisvarah
kalki kalka vināsartham
āvirbhūtam vidurbudhah

The four exalted *brāhmanas* offered their obeisances unto Lord Visnu, who had assumed the form of a human being. They very well understood that Lord Kalki had appeared to rid the earth of all those who had become degraded to the level of sinful demons.

Text 29

nāma kurvams tatastasya
kalki ritya bhivisrutam
krtvā samskara karmani
yayuste hrstamānasāh

The four exalted *brāhmanas* named the transcendental child Kalki. They happily performed the child's birth ceremony and then departed for their own abodes.

Text 30

tatah sa bavrdhe tatra
sumatya paripālitah
kālenalpe kamsārih
suklapakse yatha sasi

Thereafter, as the moon in the fortnight of the waxing moon increases day by day, Lord Kalki grew up under the care of His affectionate mother, Sumati Within a very short time, the Lord grew up to become a young boy.

Text 31

kalker yesthastrayah surah
kaviprajña sumantrakah

pıtrmatr prıyakara
guru vıpra pratısthıtah

Before Lord Kalkı's bırth, three sons were born to Sumatı, named Kavı, Prājña, and Sumantra All of them were heroıc warrıors who always acted for the pleasure of theır spırıtual master and theır parents. They were hıghly praısed by all elderly respectable people and *brāhmanas*

Text 32

kalkeramsah purojātah
sadhavo dharmatatparah
gargya bhagya vısāladya
jñatayas tadanuvratah

Great saıntly persons lıke Gargamunı, Bhagya, and Vıśāla had also appeared ın the famıly of Lord Kalkı All of them were parts and parcels of Kalkı, and Hıs obedıent servants.

Text 33

vısākhay ūpa bhupāla
palıtas tapavarjıtah
brahmanāh kalkım alokya
param prıtım upagatah

These exalted personalıtıes were maıntaıned by the kıng, who was named Vıśākhaūpa. After havıng the *darśana* of Lord Kalkı, all these *brāhmanas* felt jubılant and relıeved of all materıal mıserıes.

Texts 34-35

tato vısnuyasāh putram
dhıram sarva gunākaram
kalkım kamala patraksam
provaca pathanadrtam

tata te brahma samskaram
yajñasutram anuttamam
savıtrım vācayısyamı
tato vedan pathısyası

After some tıme, when Vısnuyaśa saw that hıs lotus-eyed chıld, Kalkı, who was a reservoır of transcendental qualıtıes, was ready to begın Hıs

education, he called him and spoke with a gentle voice. My dear child, I will now arrange for Your sacred thread ceremony so that you can chant the Gāyatri *mantras* and begin Your study of the *Vedas*

Text 36

kalkiruvaca
ko vedahka ca savitri
kena sutrena samskratah
brahmana vidita loke
tat tattvam vada tāta mama

Lord Kalki said: My dear father, what are the *Vedas*? What are the Gāyatri *mantras*? How is it that one can become a *brāhmana* simply by undergoing some ritual and putting on a thread? Please describe all this truthfully.

Text 37

pitovaca vedo harervak
savitri vedamata pratisthita
trigunañca trivrt sutram
tena viprāh pratisthitah

Visnuyaśa said: My dear son, the words of the Supreme Lord constitute the *Vedas*, and the Sāvitrī, or Gāyatri, *mantras* are the mother of the *Vedas*. The sacred thread represents the three modes of material nature, which are controlled by the Supreme Brahman. When a *brāhmana* wears his sacred thread, he becomes highly respected within society.

Text 38

dasayajñaih samskrta ye
brahmana brahma vadinah
tatra vedasca lokanam
trayanam iha posakah

Brāhmanas who have duly undergone the ten *samskāras* and have studied the four *Vedas* thoroughly are qualified to protect the principles of the *Vedas*.

Text 39

yajñadhyayana danadi
tapah svadhyaya samyamaih

prinayanti harim bhaktya
vedatantra vidhanatah

Only *brāhmanas* can please Lord Hari by their unshakable faith and devotion They study the Vedas, perform fire sacrifices, give charity, undergo penance, and carefully control their senses

Text 40

tasmat yathopanayana
karmane'ham dvijaih'saha
samskarttum bandhava janais
tvamicchami subhe dine

Therefore, on an auspicious day, I would like to invite all my relatives, as well as qualified *brāhmanas*, and perform Your sacred thread ceremony

Text 41

putra uvaca
ke ca te dasa samskara
brahmanesu pratisthitāh
brahmanah kena va visnum
arcayanti vidhanatah

Lord Kalki said: My dear father, what are the ten *samskāras*, which by observing a *brāhmana* becomes highly regarded in society? Tell Me how a *brāhmana* engages in the worship of Lord Visnu.

Texts 42-43

pitovāca
brahmanavam brahmanajjato
garbhadhanadi samskrtah
sandhya trayena savitri
puja japa parayanah
tapasvi satyavan dhiro
dharmatma trati samsrtim
visnavarcanam idam jñatva
sadananda mayo dvijah

Visnuyaśa said One who is born of *brāhmana* parents who had observed the *garbhādhāna samskāra*, worship the Supreme Lord according

to the prescribed rules and regulations, chant the Gāyatrī *mantra* three times a day, undergo austerities, always speak truthfully, and are patient, will happily rise above the modes of material nature and thus be able to deliver other living entities from the ocean of material existence

Text 44

putra uvaca
kutraste sa dvijo yena
tarayati akhilam jagat
sanmārgena harim prinan
kamadondhā jagattraye

Lord Kalki said. Where can that *brāhmana* be found who pleases Lord Visnu by following the path of devotional service, who works for the welfare of all living entities within the three worlds, and who is capable of delivering all the people of the world?

Text 45

pitovāca
kalinā balinā dharma
ghātina dvija pātina
nirākratā dharmaratā
gata varsan tarāntaram

Visnuyaśa said: At present, the pious *brāhmanas* have left this country (India), having been chastised by the powerful Kali, who is envious of saintly persons, and who destroys the practice of religious principles

Texts 46-47

ye svalpa tapaso viprāh
sthitāh kaliyugāntare
sisnodara bhrto'dharma
nirata viratakriyāh

pāpasarā durācarās
tejohināh kalaviha
ātmanam raksitum naiva
saktāh sudrasya sevakah

Only those *brāhmanas* who have not become very powerful as a result of their performance of austerity are still under the control of Kali. They are simply engaged in eating, sleeping, enjoying sex, and acting sinfully in other ways, thus avoiding their duty to perform the Vedic rituals. Such *brāhmanas* are sinful and powerless because they whimsically engage in the service of *śudras*. Thus, they are completely unable to protect themselves from the influence of Kali.

Text 48

iti janaka vaco nisamya kalkih
kalikula nasa mano'bhilasajanmā
dvija nija vacanais tadopanito
gurukula vasam uvasa sadhunarthah

When Lord Kalki, the maintainer of the devotees, who had taken birth with a desire to destroy the influence of Kali-yuga, heard these words of his father, he underwent the sacred thread ceremony and then left home to live at the *āśrama* of His guru

Thus ends the translation of the second chapter of *Śrī Kalki Purāna*

Lord Kalki Receives Benedictions From Lord Siva and Pārvatī

Text 1

sūta uvāca
tato vastum gurukule
yantam kalkim niriksya sah
mahendradri sthito ramah
samaniya asramam prabhuh

Sūta Gosvāmī said: Thereafter, Lord Kalkī went to live at the *gurukula*. Upon seeing Him approach, the greatly powerful Paraśurāma, who lives at Mount Mahendra, took Him to His *āśrama*.

Text 2

praha tvam pāthayisyami
gurum mam viddhi dharmatah
bhrguvamsa samutpannam
jamadagnyam mahāprabhum

Lord Paraśurāma said: My dear child, I will act as Your teacher and so You may treat me as Your *ācārya*. I am the son of the greatly powerful sage, Jamadagni, and thus I belong to the Bhrgu dynasty

Texts 3-4

veda vedanga tattavajñam
dhanurveda visāradam
krtva nihksatriyam prthivim
dattvā viprāya daksinām

mahendradrau tapastaptum
agato'ham dvijātmaja
tvam pathatra nijam vedam
yaccanyacchastram uttamam

I am well-versed in the four Vedas, the literature dealing with grammar, and the six branches of the *Vedas*. I am very expert in the art of shooting arrows. Previously, I made the entire earth devoid of *ksatriyas*

and then gave the southern portion of the country to the *brāhmanas* Thereafter, I went to Mount Mahendra to perform austerities O son of a *brāhmana*, you may stay here and study whatever scriptures you like

Text 5

iti tadvaca trprāsrutya
samprahrsta tanuruhah
kalkih puro namaskrtya
vedadhiti tato'bhavat

Sūta Gosvāmī said: Upon hearing these words of Paraśurāma, Kalkī became very pleased and immediately offered His respectful obesiances to Him Thereafter, He began to study the *Vedas* under the direction of his spiritual master.

Text 6

sangam catuhsastikalam
dhanurveda ādi kañca yat
samadhitya jamadagñyat
kalkih praha kratañjalih

Kalkī mastered the sixty-four arts under the tutelage of the son of Jamadagni. He also learned the Vedas, the branches of the Vedas, the *Dhanurveda*, and other departments of knowledge. Thereafter, He folded His hands and spoke to His guru as follows.

Text 7

daksinām prarthaya vibho
ya deyā tava sannidhau
yayā me sarva siddhihsyad
ya syat tvattosa kārini

Lord Kalki said: O my Lord, please tell me what kind of *daksinā* I should give You so that You will be pleased, and I will thus be able to achieve complete perfection in life.

Text 8

rāma uvaca
brahmana prārthito bhumana
kali nigraha karanat

vısnuh sarvasrayah pūrnah
sa jātah sambhale bhavan

Paraśurāma saıd: O great soul! Long ago, Brahmā prayed to Lord Vısnu, the shelter of all lıvıng entıtıes and the Supreme Personalıty of Godhead, to destroy the ınfluence of Kalı. I understand that You are that same Supreme Personalıty, appearıng ın the vıllage of Śambhala.

Text 9

matto vıdyām sıvadastıam
labdhva vedamayam sukam
sımhale ca prıyam padmam
dharman samsthāpayısyası

You have learned the art of dıschargıng arrows from Me. You wıll ımbıbe transcendental knowledge from Śukadeva Gosvāmī, and You wıll be awarded a powerful weapon by Lord Śıva. Thereafter, You wıll marry a woman named Padmā from the ısland of Sımhala Your mıssıon ıs to re-establısh *sanātana-dharma*.

Text 10

tato dıgvıjaye bhūpan
dharmahınan kalıprıyan
nıgrhya bauddhān devāpım
maruñca sthāpayıssyası

Thereafter, You wıll set out to conquer the entıre world and ın the course of that conquest, You wıll defeat many sınful kıngs who are representatıves of Kalı. You wıll also annıhılate many followers of Buddhısm and fınally, You wıll entrust the responsıbılıty of rulıng the world to Devāpı and Maru

Text 11

vayame taıstu santustah
sādhukrtyaıh sadaksınah
yajñam danam tapah karma
karısyamo yathocıtam

I am fully satısfıed just to know that You wıll perform these pastımes and so there ıs no need for any other *daksınā* When the prıncıples of

ıelıgıon are re-establıshed, then people wıll perform sacrıfıce, gıve charıty, and undergo austerıty wıthout ımpedıment.

Text 12

ıtyetat vacanam srutıa
namaskratva munım gurum
vılıoda kesvaram devam
gatva tustava sankaram

After hearıng these words of Paraśurāma and offerıng hım obeısances three tımes, Lord Kalkı, the master of the demıgods, approached Lord Mahādeva and began to offer hım prayers.

Text 13

pujayıtva yathanyāyam
sıvam sāntam mahesvaram
pranıpatyāsu tosam tam
dhyatvā praha hrdı sthıtam

After offerıng Hıs respectful obeısances to Lord Śıva, who ıs very easıly pleased, and worshıpıng hım wıth devotıon, Lord Kalkı began to speak, keepıng Hıs mınd fully under control.

Text 14

kalkıruvāca
gaurınatham vısvanatham
saıanayam bhūtavasam
vasukı kanthabhusam tryaksam
pañcasyādı devam purānam
vande sāndrananda sandohadaksam

Lord Kalkı saıd: O Lord Śankara, you are the oldest of all, the husband of Gaurı, the lord of the unıverse, the only protector of the lıvıng entıtıes, and the shelter of everyone. Your neck ıs decorated wıth the serpent, Vāsukī, you have three eyes and fıve heads, you are always absorbed ın transcendental ecstasy, and you award lıberatıon to your devotees I offer my obeısances unto you

Text 15

yogadhısam kamanasam
karalam ganga sangaklınna

murddhanamisam jatajutato
pariksipta bhavam mahakalam
candrabhalam namami

You are the lord of mystic yoga and the destroyer of lusty desires. Your form is fearful to behold, your head is always wet with the water of the Ganges, the matted hair on your head looks most enchanting, your forehead is decorated with a mark of the half moon, and you are the personification of *mahā-kāla*. I offer my obeisances unto you.

Texts 16-17

smaśānastham bhutavetala sangam
nanā sastraih khadaga suladibhisca
vyagrat yugra vahavo lokanāse
yasya krodhad dhataloko'stameti

vo bhūtadih pañca bhutaih
sisrksuh tanmatratma kalakarma
svabhavaih prahrtyedam prapya
jivatvamiso brahmanando
ramate tam namami

You frequent crematoriums in the company of ghosts and hobgoblins, and you carry a trident and other weapons in your hands At the time of annihilation, the entire creation is burnt to ashes by the blazing fire emanating from your anger. The conditioned souls are born in this world under the influence of false ego, and their bodies are made of the five gross material elements. You are the lord of the mode of ignorance, and thus you are one of the directors of the material universe Although you are involved in universal affairs, you always remain aloof from material association as you remain absorbed in transcendental ecstasy I offer my obeisances unto you

Text 18

sthitau visnuh sarvajisnuh
suratma lokan sadhun
dharmasetun vibharsi
brahmadyase yo'bhimani

gunātma savdadyangaistam
paresam bhajāmi

I worship Lord Śiva, the protector of the universe and the Supersoul of all living entities He is always victorious, being a qualitative incarnation of Lord Visnu, and He delivers saintly persons by protecting the principles of religion. He is the personification of transcendental sound, a reservoir of divine qualities, and the possessor of great intelligence.

Text 19

yasyājñāyā vāyavo vanti
loke jvalatyagnih savita yati
tapyan sitamsuh khe tārakaih
sagrahaisca pravarttate
tam paresam prapadye

By your order the wind blows, fire burns, the sun distributes heat and light, and the moon, planets and stars illuminate the sky. I offer my obeisances unto you.

Text 20

yasyāsvāsat sarvadhatri dharitri
devo varsat yambu kalah pramata
merurmadhye bhuvanānāñca bharttā
tamisanam visvarupam namāmi

By your order, the earth sustains all moving and non moving entities, Indra showers rain, the time factor divides the duties of everyone, and Mount Sumeru, which is the shelter of the universe, remains fixed at the center I offer my humble obeisances to the universal form of Lord Śiva.

Text 21

iti kalkistavam srutva
suvah sarvatma darsanah
saksāt prāha isannisah
parvati sahito'gratah

After hearing these prayers, Lord Śiva, being omniscient, appeared before Lord Kalki with Pārvatī and spoke to Him while smiling grandly.

Text 22

kalkeh samsprsya hastena
samasta vayavam muda
tamāha varaya presthā
varam yatte'bhi kāmksitam

Lord Śiva caressed the entire body of Lord Kalki with his hands and then said: O foremost of all beings, please ask from me the benediction You desire.

Text 23

tvaya krtamidam stotram
ye pathanti janā bhuvi
tesām sarvārtha siddhihsya
ādiha loke paratra ca

Anyone on this earth who faithfully hears the glorious prayers that you have offered me will achieve all kinds of perfection, both in this life and in the next.

Text 24

vidyārthim capnuyād vidyām
dharmārthim dharmam apruyat
kamān avapnuyat kāmi
pathanat srvanādapi

If a student recites these prayers, his education will become fruitful, if a pious person recites these prayers, he will attain pious merit, and if a sense enjoyer recites these prayers, he will enjoy all kinds of sense gratification. Anyone who recites or hears these prayers will have all his desires fulfilled.

Text 25

tvam gārudam ida casvam
kamagam bahurupinam
sukamenañca sarvajñam
maya dattam grhana bhoh

This horse was manifested from Garuda, and it can go anywhere at will and assume many different forms. Here also is a parrot that knows

everything—past, present, and future. I would like to offer You both the horse and the parrot and so please accept them

Text 26

sarvasastrastra vidvamsam
sarvavedartha paragam
jayinam sarvabhutanam
tvām vadisyanti manavah

By the influence of this horse and parrot, the people of the world will know You as a learned scholar of all scriptures who is a master of the art of releasing arrows, and thus the conqueror of all.

Text 27

ratnat sarum karālañca
karavāla mahāprabham
grhana gurubharāyah
prthivya bhāra sadhanam

I would also like to present You this sharp, strong sword and so please accept it. The handle of this sword is bedecked with jewels, and it is extremely powerful. As such, this sword will help You to reduce the heavy burden of the earth.

Text 28

iti vaca āsrutya
namaskratya mahesvaram
sambhala grāma gamat
turagena tvaranvitah

After hearing all this, Lord Kalki offered His obeisances and then departed for the village of Śambhala, riding on the back of the horse given by Lord Śiva.

Text 29

pitaram mataram bhrātan
namaskrtya yathāvidhi
sarvam tadvarnayā masa
jamadagnyasya bhasitam

Upon arriving home, Lord Kalki offered his respectful obeisances to His father, mother, and brothers. He then narrated whatever had happened and told them about the orders of His guru, Paraśurāma

Text 30

sii asya varadanañca
kathayitva subhah kathah
kalkih paramatejasvi
jñatibhyo'pyavadan muda

The unlimitedly powerful Lord Kalki also described the benedictions He had received from Mahādeva. Thereafter, the Lord happily met the other *brāhmanas* of the village and also informed them of all that had transpired.

Text 31

gargya bhargya visalad
yasta cchrutva nanditah sthitah
kathopa kathanam jatam
sambhala gramavasinam

When great personalities, such as Gārgya, Bhargya, and Viśāla heard about these pastimes of Lord Kalki, they became extremely pleased. From that time onwards, the inhabitants of Śambhala simply absorbed themselves in repeatedly hearing and chanting the glories of Lord Kalki.

Text 32

visakha yupa bhūpalah
srutva tesañca bhasitam
prādurbhavam harermene
kalinigraha karakam

King Viśākhayūpa also came to hear these wonderful discussions of Lord Kalki and thus he became convinced that the Supreme Lord Hari had incarnated in this world to destroy the influence of Kali-yuga.

Text 33

māhismatyam nijapure
yagadana tapobratan

brahmanan ksatnyan vaisyan
sudrānapı hareh prıyān

King Viśākhayūpa could see that the people of his capital, Māhismati, including the *brāhmanas, ksatriyas, vaiśyas* and *śudras*, had suddenly experienced a change of heart so that they were now performing sacrifices, giving charity, and undergoing austerities.

Text 34

svadharma nıratān drstava
dharmastho'bhunnrpah svayam
prajapalah suddhamanah
pradur bhavācchrıyah pateh

Due to the influence of the incarnation of the Supreme Lord, the husband of goddess Laksmī, everyone in the capital became a follower of religious principles The king also became pious, so that he maintained his subjects with a pure heart.

Text 35

adharma vamsyastān drstvā
janan dharma kıyaparān
lobha nrtādayo jagmus
tadesat duhkhıtān bhrsam

Those who had been born in sinful families also became inclined to executing religious principles. When the greedy, wretched people who were totally devoid of truthfulness, being servants of Kali, saw this change of heart, they became very unhappy and left the country.

Text 36

jaitram turaga māruhya
khadagañca vımalaprabham
damsıtah sasaram cāpam
grahıtvagat puradvahıh

Thereafter, Lord Kalki picked up His brightly shining trident and bow and arrows and set out from His palace, riding upon His victorious horse and wearing His amulet.

Text 37

visākhayupa bhūpalah
prāyāt sadhujana priyah
kalkim drastum hareram sa
māvirbhūtañca sambhale

When the king of that country, Viśākhayūpa, who was very dear to saintly persons, realized that Lord Kalki, the incarnation of the Supreme Lord, Hari, had appeared, he went to see Him

Texts 38-39

kavim prajñam sumantuñca
puraskratya mahāprabham
gargya bhargya visalaisca
jñātibhih parivāritam

visākhayupo dadrse
candram taraganairiva
purādvahih surair yadvad
indramuccaih sravahsthitam

The king saw that, just as Indra, the king of heaven, rides on the back of his horse, Uccahiśravā, in the midst of the demigods, and as the moon is surrounded by all the stars, Lord Kalki was seated on the back of His horse, surrounded by many greatly intelligent and powerful personalities, including Sumanta, Gārgya, Bhargya, and Viśāla.

Text 40

visākhayupo'vanatah
samprahrasta tanūruhah
kalkeralo kanat sadyah
pūrnātmām vaisnavo'bhavat

As soon as King Viśākhayūpa saw Lord Kalki, he became stunned in ecstasy and the hairs of his body stood on end. He offered his obeisances to Lord Kalki so that by His mercy, the king became a devotee of the Lord.

Text 41

saha rajña vasan kalkih
dharmānāha puroditān
brahmana ksatriya visāma
asramanam samāsatah

Lord Kalki lived with King Viśākhayūpa for some time In the course of his stay, Lord Kalki briefly described to the king the principles of four *varnas* and four *āśramas*.

Text 42

mamāmsān kali vibhrastan
iti majjanma sangatan
raja sūyāsca asvamedhābhyam
mām yajasva samāhitah

(Lord Kalki said:) Many pious human beings have become degraded in this age of Kali. But because of My presence, they will all become pious once again. Now I would like that all of you worship Me by the performance of a Rājasūya sacrifice and a horse sacrifice.

Text 43

ahameva paroloko
dharmascāham sanātanah
kala svabhāva samskārah
karmanu gatayo mama

I am the supreme destination for everyone. I am the objective of eternal religious principles. Religion, sin, destiny, the time factor, nature, deeds, and *samskāras* are My followers.

Text 44

soma sūryakule jatau
devāpi marusamjñakau
sthāpayitvā kratayugam
krtvā yasyāmi sadvatim

I will install King Devāpi of the Candra dynasty and King Maru of the Sūrya dynasty upon the throne to rule the world, and after the commencement of Satya-yuga, I will return to My own abode, Vaikuntha.

Text 45

iti tadvacanam sratvā rāja
kalkim harim prabhum
pranamya prāha saddharman
vaisnavān manasepsitān

After hearing this, King Viśākhayūpa offered his respectful obeisances to Lord Kalki and then further inquired about Vaisnava *dharma* from Him.

Text 46

iti nrpavacanam nisamya kalkih
kalikula nāsana vasanāvatarah
nijajana parisad vinodakāri
madhura vacobhirāha sadhurdharman

After hearing the king's inquiries, the Supreme Lord, Kalki, who had incarnated to destroy the dynasty of Kali, began to speak very sweetly about the religious principles that are followed by saintly persons, just for the pleasure of His servants.

Thus ends the translation of the third chapter of *Śrī Kalki Purāna*.

Padmāvatī Receives a Benediction From Lord Śiva

Text 1

sūta uvaca
tatah kalkıh sabhā madhye
rajamāno ravıryathā
ıabhāse tam nrpam dharma
mayo dharman dvıjaprıyan

Sūta Gosvāmī said: O great sages, thereafter, the Supreme Lord, Kalkı, who is the personification of religious principles, described to the king the duties of *brāhmanas* while sitting in the royal assembly, appearing just like a brilliant sun.

Text 2

kalkıruvāca
kālena brahmano nase
pralaye mayı sangata
ahameva samevāgre
nānyat kāryamıdam mama

Lord Kalkı said: When the final dissolution of the universe will take place, everyone, even Lord Brahmā, will be annihilated. At that time, the entire universe will become merged within Me. In the beginning, only I existed, and thereafter, all living entities and elements emanated from Me.

Text 3

prasupta loka tantrasya
dvata hınasya catmanah
mahānısānte rantum me
samudbhuto vırat prabhuh

After the final dissolution, the entire universe remained unmanifest and there was no one except the Supersoul. Then, at the end of that long and dark night, I manifested My universal form in order to enact the pastime of material creation

Text 4

sahasrasirsa purusah
sahasraksah sahasrapat
tadangajo'bhavat brahma
vedavakro mahaprabhuh

That universal form of Mine has thousands of heads, thousands of eyes, and thousands of legs. From the mouth of the universal form came the supremely powerful Brahmā, who spoke the four *Vedas*

Texts 5-6

jivopādher mamamsacca
prakrtya mayaya svaya
brahmopahih sa sarvajño
mama vagveda sasitah

sasarja jivajatani
kalamavasa yogatah
devā manvadayo lokah
sapraja payah prabhuh

In accordance with My order, which is as good as the *Vedas*, the omniscient Brahmā began his work of creating the living entities, who are My separated parts and parcels, as well as the time factor, and the planetary systems In the beginning, Brahmā created the progenitors, Manus, demigods, and human beings

Text 7

guninya mayayamsa me
nanopadhau sasarjire
sopadhaya ime loka
deva sasthānu jangamah

Although all of them are My parts and parcels, they engage in different kinds of activities by the arrangement of *māyā*, under the dictation of the three modes of material nature As a result, all moving and non-moving living entities are materially designated.

Text 8

mamamsā mayaya srsta
yato mayyāvisan laye
evam vidha brahmana ye
maccharira madatmikah

All moving and non-moving living entities are My separated parts and parcels, although they appear to be products of *māyā*. At the end, everyone will merge into Me. The *brāhmanas* and other members of the social order are just like parts of My body.

Text 9

mamuddharanti bhuvane
yajña dhyana satkiyāh
mam prasevanti samsanti
tapo dana kiyasviha

The *brāhmanas* always worship Me by the performance of devotional activities, such as sacrifice, study of the *Vedas*, undergoing austerities, and giving charity.

Text 10

smaranti āmodayanty eva
nanye devadayas tatha
brahmana vedavaktāro
vedā me mūrttayah parāh

The twice-born devotees who preach the purport of the Vedas, and who are themselves personifications of the Vedas, please Me to such an extent that none of the demigods or anyone else can.

Text 11

tasmādime brahmana jāstaih
pustastri jagajjanah
jaganti me sarirani
tatpose brahmano varah

The Vedic knowledge has spread only by the work of those who are twice-born. All of the living entities in this world, who are My parts and parcels, are being protected by the *Vedas* Therefore it is to be

concluded that those who are twice-born are the principal instruments for maintaining My body

Text 12

tenaham tan namasyami
suddha sattva gunasrayah
tato jaganmayam pūrvam
mām sevante'khilasrayah

That is why I offer My obeisances to the *brāhmanas* from My position in the mode of pure goodness. Those who are twice-born are the shelter of everyone and they serve Me, considering Me to be the basis of the entire universe.

Text 13

visākhayupa uvaca
viprasya laksanam bruhi
tvadbhaktih ka ca tatkrta
yatas tavanugrahena
vagvāna brahmanāh krtah

Viśākhayūpa said: My dear Lord, kindly describe to me the characteristics of a genuine *brāhmana*. In what way do they render devotional service unto You? It appears that their words carry the weight of Vedic injunctions, by Your mercy.

Text 14

kalkiruvāca
veda mamisvaram prāhur
avyaktam vyaktimatparam
te vedā brahmana mukhe
nāna dharme prakasitah

Lord Kalki said: I exist beyond the realm of visible moving and non-moving entities, as described in the *Vedas* I am celebrated as the non-manifested Supreme Personality of Godhead. The Vedas are manifested in various forms through the mouths of the *brāhmanas*

Text 15

yo dharmo brahmananam hi
sa bhaktir mama puskala

tayaham tositah srisah
sambhavami yuge yuge

The religion of the *brāhmanas* is to render pure devotional service unto Me Being pleased by their devotional service, I incarnate, along with Goddess Laksmī, in every millennium

Text 16

urdhvantu trivrtam sutram
sadhava nirmitam sanaih
tanu trayam adhovrttam
yajñasutram vidurbudhah

A sacred thread should be prepared by either married or unmarried *brāhmana* ladies They should take three strands of thread and fold them to make six circles

Text 17

trigunam dadgranthi yuktam
veda pravara sammitam
sirodharan nabhimadhyat
prstharddha parimanakam

According to the injunctions of the *Vedas*, the sacred thread should consist of six circles of thread. It should divide one's back into two halves as it hangs from the shoulder to the navel

Text 18

yajurvidam nabhimitam
sama gana mayam vidhih
vamaskandhena vidhrtam
yajñasutram balapradam

Such a sacred thread should be worn by *brāhmanas* who study the *Yajur Veda* The sacred thread for those who study the *Sāma Veda* should hang below the navel This is the Vedic injunction When the sacred thread is placed over the left shoulder, it gives one strength

Text 19

madbhasma candanadyaistu
dharayet tilakam dvijah

bhale tripundam karmangam
kesa paryantam ujjvalam

It is the duty of those who are twice-born to mark the forehead with *tilaka* made of clay, ash, or sandalwood paste Marking the body with *tilaka* is a limb of devotional service The *brāhmanas* decorate their foreheads with *tilaka*, beginning from the nose up to the hair line

Text 20

pundram anguli manantu
tripundram tat tridha krtam
brahmavisnu sivavasam
darsanāt papa nasanam

The length of one's *tilaka* should be three fingers It is said that Brahmā, Visnu and Śiva reside within the marking of *tilaka*. Therefore, simply by seeing a person's *tilaka*, one becomes freed from sinful reactions

Text 21

brāhmanānām kare svarga
vaco veda kare havih
gatre tirthāni ragasca
nadisu prakrtis trivrt

The heavenly planets are present in the hands of a *brāhmana* Their worlds are non-different from the *Vedas* Sacrificial ingredients also exist in the hands of a *brāhmana* In his body reside all the holy places, and attachment for religious principles, as well as the three modes of material nature, resides within his navel

Text 22

savitri kantha kuhara
hrdayam brahma samjñitam
tesam stanantare dharmah
prstho dharmah prakirttitah

The Gāyatri *mantra* is a *brāhmana*'s necklace, and his heart is the residence of the Supreme Brahman Religious principles reside on a *brāhmana*'s chest and irreligion resides on his back

Text 23

bhudeva brahmana rajan
pujya vandya saduktibhih
caturasramya kusala
mama dharma pravarttakah

O King, the *brāhmanas* are considered to be the real leaders of society and so it is the duty of everyone to worship them, and show them respect by greeting them cheerfully. Even though the *brāhmanas* may belong to any of the four *āśramas*, they always preach My mission as their prime occupation

Text 24

balascapi jñana vrddhās
tapovrddha mama priyah
tesam vacah pālayitum
avatārah krta maya

Even young *brāhmana* boys are enriched with transcendental knowledge and austerity. For this reason, they are very dear to Me. Indeed, I incarnate within the material world just to show the truth of their statements, which are always based upon the *Vedas*.

Text 25

mahabhāgyam brahmananam
sarva papa pranasanam
kalidosa haram srutva
mucyate sarvato bhayat

By hearing these discussions of those who are twice-born, good fortune will prevail as all of one's sinful reactions are vanquished. Indeed, by such submissive hearing, one can be freed of the contamination of Kali so that no anxiety or fear will be able to enter his heart.

Text 26

iti kalkivacah srutva
kalidosā vināsanam
pranamya tam suddhamanah
prayayau vaisnavagranih

After hearing these discussions, which destroy the contamination of Kali, from the lotus-like mouth of Lord Kalki, the exalted Vaisnava king, Viśākhayūpa, departed with a purified mind.

Text 27

gate rajani sandhyāyam
sivadatta suko budhah
caritva kalkipuratah
stutvā tam puratah sthitah

The day passed and evening approached when the supremely intelligent Śuka, who was favored by Lord Śiva, arrived before Lord Kalki after wandering about at his will. He offered his obeisances to Lord Kalkī and then stood before Him with folded hands.

Text 28

tam sukam prāha kalkistu
sasmitam stuti pāthakam
svagatam bhavatā kasmad
desat kim khaditam tatah

Upon seeing Śuka, who was reciting prayers, Lord Kalki smilingly said: May you achieve auspiciousness. Where are you coming from? What have you eaten?

Text 29

suka uvaca
srnu nātha vaco mahyam
kautuhala samanvitam
aham gatasca jaladher
madhye simhala samjñake

Śuka said: My dear Lord, I will tell You something of great interest and so please hear me with attention I have just visited the island known as Simhala, which is situated in the middle of the ocean

Text 30

yathavrattam dvipagatam
caritram sravanapriyam
brhadrathasya nrpateh
kanyayas caritamrtam

Please listen to the wonderful characteristics of that island, which is ruled over by a king named Brhadratha. He has a beautiful daughter whose qualities are like nectar, and which are very pleasing to hear about

Text 31

kaumudyam iha jataya
jagatam papa nasanam
caritam simhale dvipe
cāturvarnya janavrte

This girl was born from the womb of Queen Kaumudi. One who hears of her divine qualities is relieved of all sinful reactions That island is inhabited by the members of all the four *varnas*

Text 32

prasada harmya sadana
pura raji virājate
ratna sphātika kudyādi
svarna bhati virajite

The island is decorated with beautiful palaces, residential quarters, agricultural fields, and cities. Many gates and pillars bedecked with jewels and crystal have been erected here and there. Indeed, the entire island shines like gold

Text 33

stribhir uttama vesābhih
padminibhih samavrte
sarobhih sarasair hamsair
upakula jalā kule

On that island reside many nicely dressed women who are decorated with auspicious characteristics There are many beautiful lakes in which cranes and swans are seen playing.

Text 34

bhrnga ranga prasangadhaye
padmaih kalhara kundakaih
nanambuja latajala
vanopa vanamanidate

These lakes were filled with lotus flowers and water lilies, and they are surrounding bv gardens filled with jasmine and other varieties of flowers. Bumblebees hover over those flowers, being intoxicated by their aroma and honey Everywhere there are seen beautiful gardens, bushes, and creepers

Texts 35-36

dese brhadratho rajā
mahāiala parakamah
tasya padmavati kanya
dhanya reje yasasvini

bhuvane durlabha loke
pratima varavarnini
kāma moha kari cāru
caritra citra nirmita

That beautiful island is ruled by the pious King Brhadratha. His daughter, named Padmāvatī, is certainly glorious and possessed of a spotless reputation. Such a talented girl, possessing matchless beauty, is very rarely found within the three worlds. Just by seeing her, one is reminded of Rati, the enchanter of the mind of Cupid She is a wonderful creation of the creator and her characteristics are simply wonderful.

Text 37

siva seva para gauri
yatha pūjya susammata
sakhibhih kanyaka bhisca
japa dhyana parayana

She worships Lord Śiva, along with her companions As Pārvatī is respected and worshiped by all, this princess is adored by one and all In the association of her friends, she remains fully absorbed in chanting *mantras* and meditating on the Supreme Personality of Godhead

Text 38

jñatva tañca harer laksmim
samud bhutam varanganam
harah pradura bhuta saksat
parvatya saha harsitah

Understanding that Kamalā, whose face is exquisitely beautiful and who is very dear to Lord Hari, had incarnated within this world, Śankara, the lord of the demigods, along with Pārvartī, joyfully came to see her.

Text 39

sa tamalokya varadam
sivam gauri samanvitam
lajjitadho mukhi kiñcin
ovaca puratah sthitah

Upon seeing Lord Śiva and Pārvatī before her, eager to bestow upon her a benediction, Padmāvatī shyly stood with her head bent down, being unable to utter a sound.

Text 40

haras tamaha subhage
tava narayanah patih
panim grahisyati mudā
nanyo yogyo nrpatmajah

Lord Śiva said: O fortunate one, you will receive Lord Nārāyana as your husband. He will joyfully accept your hand in marriage. Rest assured that there is no other prince on earth who is a suitable match for you.

Text 41

kāmabhavena bhuvane
ye tvam pasyanti mānavah
tenaiva vayasa naryo
bhavisyantyapi tatksanāt

Anyone who lustily casts his glance upon you will immediately be transformed into a woman, regardless of his age.

Text 42

deva suras tathā nāga
gandharvās caranadayah
tvaya rantum yatā kale
bhavisyanti kila striyah

Whether they be demigods, demons, Nāgas, Gandharvas, Cāranas, or anyone else, if they simply desire to enjoy a conjugal relationship with you, they will immediately transform into women

Texts 43-44

vina nārayanam devam
tvatpani grahanārthi nam
grham yahi tapas tyaktva
bhogāyatanam uttamam

ma ksobhaya hareh patni
kamale vimalam kuru
iti dattvā varam somas
tatraivantardadhe harah

However, this curse is not applicable to Lord Hari, who is your only husband. It is only applicable to others. Now, you may give up your penance and return home. Do not give any further trouble to your tender body, which is the object for the attainment of great happiness. O lover of Hari! O Kamalā! Please take care of your soft and gentle body

After awarding his benediction to Padmāvatī, Lord Śiva disappeared from view.

Text 45

haravaram iti sa nisamya padma
samucitam atma manoratha prakasam
vikasita vadana pranamya somam
nijajana kalayam avivesa rama

Having received her desired benediction from Lord Śiva, Padmāvati's happiness knew no bound, so that her face blossomed brightly. She then offered her obeisances to Umā and Mahādeva and returned home

Thus ends the translation of the fourth chapter of *Śrī Kalki Purāna*

Padmāvati's Svayamvara

Text 1

suka uvaca
gate bahutithe kale
padmām viksya Brhadrathah
nirudha yauvanam putrim
vismitah papasankaya

Śuka said: After a long time had passed, King Brhadratha realized that his daughter, Padmāvati, had grown up. Fearing some misbehavior on her part, the king began to consider the matter very seriously

Text 2

kaumudim praha mahicim
padmodvahe'tra kam nrpam
varayisyami subhage
kulasila samanvitam

He addressed his queen: O fortunate one, I am considering handing over my daughter to a pious king who belongs to a noble family and thus accept him as my son-in-law.

Text 3

sa tamaha patim devi
sivena pratibhasitam
visnurasyah patiriti
bhavisyati na samsayah

However, the queen said. O King, the lord of Pārvatī has already assured us that Padmāvati's husband will undoubtedly be Lord Hari

Text 4

iti tasya vacah srutva
rāja praha kadeti tam
visnuh sarva guhavasah
panimasya grahisyati

Upon hearing this, King Brhadratha said: When will Lord Hari, who is present within the hearts of all living entities, accept our daughter as His wife?

Texts 5-6

na me bhāgyodayah kascid
yena jamataram harim
varayisyāmi kanyārthe
vedavatyā muneryatha

imam svayavaram padmam
padmāmiva mahodadheh
mathane'suradevanām
tatha visnur grahisyati

I do not feel that I am so fortunate as to be able to hand over my daughter to Lord Visnu. What piety have I accumulated so that I will be able to accept Lord Hari as my son-in-law? Therefore, just like the Muni's daughter, Vedavatī, or Laksmī, who appeared from the ocean of milk as it was being churned, I would like to arrange a *svayamvara* for my jewel-like daughter, Padmāvati. Let Lord Hari come and accept her in this way.

Text 7

iti bhupaganan bhupah
samāhūya puraskrtan
gunasila vayorūpa
vidyadravina samvrtan

Having made this resolution, the king invited all the other kings of the country who were adorned with good qualities, of good character, learned, very wealthy, and in the prime of their youth

Text 8

svayamvarartham padmāyāh
simhale bahumangale
vicarya karayamasa
sthanam bhupa nivesanam

To insure the *svayamvara's* grand success, King Brhadratha made auspicious arrangements throughout his kingdom. He ordered

religious rituals to be performed throughout the land, and he also made arrangements for the stay of the invited guests

Text 9

tatrayatā nrpah sarve
vivaha krta niscayah
nijasainyaih parivrtah
svarna ratna vibhusitah

Meanwhile, many kings having the desire to accept Padmāvati's hand in marriage arrived in that island fully decorated with golden ornaments and accompanied by their armies.

Text 10

rathān gaja nasvavaran
samārudha mahabalāh
svetacchatra krtacchayah
svetacāmara vijitah

Some kings and princes arrived on chariots, some on elephants, and yet others came riding on beautiful horses. A white umbrella was held over the heads of these powerful kings as they were fanned with white *cāmaras*

Texts 11-13

sastrastra tejasā dipta
devāh sendra ivabhavan
rucirasvah sukarma ca
madirākso drdhāsugah

krsnasarah pāradasca
jimutah kruramardanah
kasah kusāmbur vasuman
kankah krathana sañjayau

gurumitrah pramathi ca
vijrmbhah srñjayo'ksamah
ete cānye ca bahavah
samāyātā mahabalāh

Because of the brightly shining weapons in their hands, these princes appeared as beautiful as Indra, surrounded by all the demigods Among the kings who arrived there were Rucirāśva, Sukarmā, Madirāksa, Drdhāśuga, Krsnasāra, Pārada, Jīmuta, Krūramardana, Kāśa, Kuśambu, Vasumān, Kanka, Krathana, Sañjaya, Gurumitra, Piamāthī, Vijrmbhah, Srñjaya, and Aksama

Text 14

vivisuste ranga gatā
svasva sthanesu pūjitah
vādya tandava samhrstas
citra mālyām baradharah

When the kings arrived at the *svayamvara*, they were respectfully greeted and thus they took their seats in a happy mood. A dancing and singing program then commenced for their pleasure Because of the presence of these illustrious rulers of men, the arena looked very colorful and enchanting

Text 15

nanabhoga sukhodriktah
kama rāmā ratipradah
tanalokya simhalesah
svam kanyam varavarninim

The eyes and minds of everyone who saw these aristocratic and powerful kings became filled with joy. When everyone was comfortably seated, Brhadratha requested his associates to bring his uniquely beautiful daughter onto the stage.

Text 16

gaurim candrānanām syāmam
tarahāra vibhusitām
manimukta pravalaisca
sarvamga alankrta subham

Padmāvati's complexion was golden, and her face resembled the full moon She possessed all godly qualities, and she was decorated with a garland of flowers Her entire body was covered with jewels, pearls, and coral.

Text 17

kım mayam mohajananım
kım va kamapnyam bhuvı
rūpa lavanya sampattya
na canyamıha drstvan

When I saw Padmāvatı, I considered her to be the personification of *māyā*, which bewilders everyone. Then again, I wondered whether she was Ratı-devī herself, the beloved consort of Cupid, appearing upon the earth Although I have traveled throughout the heavenly planets, as well as on this earth, and indeed throughout the entire three worlds, I had never seen a more beautiful girl than Padmāvatı.

Text 18

svarge ksıtau va patale'
pyaham sarvatrago yadı
pascad dasıganaı kırnam
sakhıbhıh parıvarıtah

When Padmāvatı came out from the palace, hundreds of her companions and maid-servants surrounded her on all sides.

Texts 19-21

dauvārıkaır vetrahastaıh
sasıtantah puradvahıh
purovandı ganākırnām
prāpayā masa tam sanaıh

nupuraıh kınkını bhısca
kvanantım janamohınım
svagatanām nrpanāñca
kulasıla gunān bahun

srnvantı hamsa gamanā
ratnamāla karagraha
rucıra panga bhangena
preksantı lolakundala

When the princess left the palace, she was protected by her personal guards, who were equipped with various weapons. Professional singers

walked before her as she arrived at the *svayamvara* arena An enchanting sound was created by her ankle bells and her earrings swung back and forth as she slowly entered within the midst of the assembled kings and princes, gazing in all directions, a flower garland in her hand. Padmāvati was then informed of the family background and distinguishing characteristics of all those who had come seeking her hand in marriage

Text 22

nrtyat kuntala sopana
gamda mandala mandita
kiñcit smerollasad vakta
dasana dyotadipita

Her hair swung to and fro as she glanced about the arena, and this increased the beauty of her cheeks. Her face appeared even more beautiful when she smiled, so that she resembled a fully blossomed lotus flower

Text 23

vedi madhyāruna ksauma
vasanā kokilasvara
rūpa lavanaya panayena
kretukama jagattrayam

The waist of the princess was very thin, she was dressed in red garments, and her voice was pleasing to the ear, like the singing of a cuckoo When I saw all of these manifestations of feminine attractiveness, I thought that the princess had decided to purchase the entire three worlds by paying the price of her exquisite beauty.

Text 24

samāgatam tam prasamiksya bhupah
sammohinim kāma vimūdha cittāh
petuh ksitau vismrta vastra sastrāh
rathāsva matta dvipa vahanaste

As soon as the assembled kings saw the jewel-like Padmāvati, they became greatly afflicted by the arrows of the Cupid Indeed, they were so struck with wonder that that their weapons fell from their hands

Text 25

tasyah smaraksobha nırıksanena
strıyo babhuvuh kamanıya rupah
vrhannıtamva stanabharanamrah
sumadhyamas tatsmrtı jatarupah

However, as the kıngs gazed upon the prıncess wıth lusty desıres, they suddenly transformed ınto females, much to theır astonıshment. Theır bodıly features, characterıstıcs, and personalıtıes became just lıke women. Theır waısts were thın and theır fıgures were beautıful. Indeed, theır beautıful bodıes bent slıghtly forward due to the weıght of theır heavy breasts.

Text 26

vılasa hasa vyasanatı cıtrah
kantānanah sona sarojanetrah
strırupam atmānam aveksya bhūpah
stāmanva gacchan vısadanuvrttya

Theır movements and smıles, as well as theır dancıng and sıngıng skılls became that of a woman. Theır faces appeared charmıng, just lıke bloomıng lotus flowers. Upon fındıng themselves to be beautıful women, the kıngs followed Padmāvatı as ıf they were her companıons.

Text 27

aham vatasthah parıdharsıtatma
padma vıvahotsava darsanakulah
tasya vaco'ntarhrdı duhkhıtayah
srotum sthıtah strıtvamıtesu tesu

At that tıme, I clımbed up ınto a banyan tree, desırıng to watch the *svayamvara* of Padmāvatı. I was already very upset after seeıng all that had taken place. I waıted just to hear ıf Padmāvatı would express her unhappıness because all the kıngs had turned ınto women.

Text 28

janıhı kalke ! kamala vılapam
srutam vıcıtram jagatama dhısa !
gate vıvahotsava mangale sa
sıvam saranyam hrdaye nıdhaya

O Lord Kalki, You are the master of the universe. Let me disclose to You the lamentations of Your consort, Kamalā, while she was meditating upon her worshipable lord, Śankara.

Text 29

tan drstvā nrpatin gajasva
rathibhis tyaktan sakhitvam gatān
stribhavena samanvitan anugatan
padmam vilokyāntike dina tyakta
vidhusana vilikhati padamgulaih
kamini isam karttum nijanatham
isvara vacasthathyam harim sa'smarat

All the kings who came there, hoping to marry Padmāvati, were rejected by their respective carriers, the elephants and horses, and even their soldiers. When they followed the princess as her companions, she took off all her ornaments and began to write something on the ground with her right toe. With a desire to make the words of Lord Śiva come true, Padmāvati fixed her mind on her own beloved Lord Hari, the supreme controller

Thus ends the translation of the fifth chapter of *Śrī Kalki Purāna*.

Chapter Six

Śuka Goes To Simhala as the Envoy of Lord Kalki Conversation Between Padmāvatī And Śuka

Text 1

suka uvaca
tatah sa vismita mukhi
padma nijajanair vrta
harim patim cintayanti
provāca vimalam sthitam

Śuka said: Thereafter, while surrounded by her relatives and companions, and herself highly astonished, Padmāvati addressed one of her friends, named Vimalā, while still remembering her husband, Lord Hari.

Text 2

padmovaca
vimale kim krtam dhātra
lalate likhanam mama
darsanādapi lokanām
pumsam stribhava karakam

Padmāvati said: O Vimalā, is it my destiny, dictated by providence, that any man who desires me will turn into a woman?

Text 3

mamapi manda bhagyāyāh
pāpinyāh siva sevinam
viphalatvam anupraptam
vijamuptam yathosare

I am extremely unfortunate and sinful. Just as sowing seeds on barren land is useless, my worship of Lord Śiva has proved futile

Text 4

harir laksmipatih sarva
jagatām adhipah prabhuh

matkrte'pyabhılasam
kım karısyatı jagatpatıh

Wıll the Supreme Lord, Harı, the master of the unıverse, controller of all controllers, and husband of Laksmī, ever accept me as Hıs consort?

Texts 5-6

yadı sambhor vaco mıthya
yadı vısnur namām smaret
tada hamanale deham
tyajamı harı bhāvıtā

kva cāham mānusı dınā
kvāste devo janārdanah
nıgrhıta vıdhatrāham
sıvena parıvañcıta

If the words of Lord Śıva prove false, and ıf Lord Harı does not accept me, I wıll certaınly end my lıfe by enterıng fıre whıle rememberıng the lotus feet of the Lord. Alas, I am a lowly human beıng. How ınsıgnıfıcant I am and how great ıs Lord Harı, the master of the demıgods! The creator must be angry wıth me, otherwıse why would Śankara, whose forehead ıs decorated wıth the mark of the moon, deceıve me?

Text 7

vısnuna ca parıtyaktā
madanya katra jıvatı

I am stıll lıvıng, even after beıng rejected by Lord Harı. Who other than me would remaın alıve ın such a sıtuatıon?

Text 8

ıtı nanāvılāpınya
vacanam socanāsrayam
padmaya sārucestayāh
srutvayā tastavantıke

O Lord Kalkī, when I heard these lamentatıons of Padmāvatī, whose character ıs spotless, I could not waıt any longer, and so I approached You wıthout delay.

Text 9

sukasya vacanam srutva
kalkih parama vismitah
tam jagada punaryahi
padmam bodhayitum priyam

After hearing these words of Śuka, Lord Kalki felt elated He said My dear Suka, you must go at once and pacify my beloved Padmāvati

Text 10

matsandesa baho bhutva
madrupa guna kirttanam
sravayitva punah kira
samayasyasi bandhava

I consider you to be My best well wishing friend Please go to Padmāvati as My messenger, and after describing My beauty and qualities to her, return to Me

Text 11

sa me priya patiraham
tasya deva vinirmitah
madhyasthena tvaya yogam
avayosca bhavisyati

Padmāvati is very dear to Me Indeed, I am her eternal husband Our union has already been destined by providence Therefore, you act on My behalf so that we can meet one another

Text 12

sarvajño si vidhijño'si
kalajño'pi kathamrtaih
tamasvasya mamasvasa
kathastasyam samahara

You are the knower of everything You know all the rules and regulations prescribed in the *Vedas* You also understand about the proper time and circumstances Therefore, pacify Padmāvati with your nectarean words and then return to Me with her assurance

Text 13

iti kalker vacah srutva
sukah parama harsitah
pranamya tam prita manah
prayayau simhalam tvaran

Being instructed by Lord Kalkī in this way, Suka became jubilant as his entire body became filled with ecstasy He offered his obeisances to the Lord and quickly departed for Simhala

Texts 14-16

khagah samudra parena
snatva piti amrtam payah
vija pura phalaharo
yayau raja nivesanam

tatra kanyapuram gatva
vrkse nagesvare vasan
padmam alokya tam praha
suko manusa bhasaya

kusalam te vararohe
rupa yauvana salini
tvam lola nayanam manye
laksmi rupam ivaparam

Thus, Suka, the great parrot, crossed the ocean Upon reaching his destination, he first bathed, drank some water, and ate many sweet and ripe fruit After that, he entered the king's palace and sat at the top of a *nāgakesara* tree, which was situated within the compound of the ladies' quarters After some time, the magnanimous Suka saw Padmāvati approach, and so he addressed her in a human voice O beautiful lady with a most charming face, your eyes appear to be very restless By seeing you, I feel that you are Laksmi, the goddess of fortune

Text 17

padmananam padmagandham
padmanetram karambuje
kamalam kalayantim tvam
laksayami param sriyam

Your face resembles a lotus flower. The aroma of your body is like the scent of a lotus and your eyes are just like lotus petals. Your hands are reddish, like lotus flowers, and you hold a lotus in your hand.

Text 18

kim dhatra sarva jagatam
rupa lavanya sampadām
nirmitāsi vararohe
jivanam mohakārini

O beautiful one with a charming face, you simply bewilder all living entities I think that the creator had made you after collecting all the beautiful objects of the world.

Texts 19-20

iti bhāsitam akarnya
kirasya amitam adbhutam
hasanti praha sā devi
tam padma padmamālini

kstvam kasmād agato'si
katham mam sukarupadhrka
devo vā danavo va
tvam agato'si dayaparah

Upon hearing these sweet words of Śuka, Padmāvatī, whose navel resembled a lotus, smiled and said: Who are you? Where have you come from? Are you a demigod or demon who has taken the form of a parrot? Is it out of compassion for me that you have come here?

Text 21

suka uvaca
sarvajño'ham kamagami
sarvasāstrartha tattvavit
deva gandharva bhupanām
sabhāsu paripujitah

Śuka said: I am the knower of everything, and so I know the intensions of everyone. I am well aware of the real purport of all scriptures. I am highly regarded in the assembly of demigods, Gandharvas, and saintly kings.

Text 22

carami svecchayā khe tvam
iksanartham ihāgatah
tvamaham hrdi santaptām
tyakta bhogām manahsvinim

I travel in outer space of my own free will. I have now come her just to see you. Although you are very learned, at present you are afflicted with grief, and thus you have given up all thoughts of enjoyment.

Texts 23-24

hāsyālāpa sakhi sanga
dehabharana varjitam
vilokyaham dina cetah
prcchāmi srotum iritam

kokila lapa santapa
janakam madhuram mrdu
tava dantaustha jihvā
agra lulitāksara panktayah

yat karna kuhare magnas
tesām kim varnyate tapah

You have given up smiling, joking, speaking with others, the company of your friends, and all kinds of jewelry. By seeing you in such a pathetic condition, I feel morose and so I would like to hear your sweet voice, which defeats the song of a cuckoo. Only one who has undergone great austerities is able to hear the words that are produced by the combined effort of your teeth, lips, and tongue.

Texts 25-26

saukumaryam sirisasya
kva kantirva nisākare
piyusam kva vadantyeva
anandam brahmani te dhunah

tava bahulatā vaddha
ye pasyanti sudhananam
tesam tapo dana japair
vyarthair kim janayisyati

For you, the tenderness of a *śirīsa* flower and the brightness of the full moon are most insignificant. People always glorify the nectar and bliss of Brahman, but to you even this seems insignificant The pious exalted soul who will drink the nectar of your face while being held in the creepers of your arms does not require to perform any religious duties, such as performing penance, chanting *mantras*, and giving charity.

Text 27

tilakalaka sammisram
lola kundala manditam
loleksanollasad vaktram
pasyatam na punarbhavah

Anyone who once beholds your beautiful face decorated with marks of *tilaka*, curly hair, swinging earrings, and beautiful eyes, will no longer have to accept another material body.

Text 28

brhadrathasute svādhim
vada bhāvini yatkrtam
tapah ksināmiva tanūm
laksayāmi rujam vina

kanaka pratima yadvat
pamsubhir malinikrta

O daughter of King Brhadratha! O well-wisher of all! Please tell me the cause of your mental agony. You have no material attachment and yet you have become very weak because of mental distress. At present, you look like a golden deity covered by dust.

Text 29

padmovaca
kim rupena kulenapi
dhanena abhijanena va
sarvam nisphalatam eti
yasya devam daksinam

Padmāvatī said: If Lord Hari is against someone then what is the use of beauty, opulence, and a prestigious lineage?

Text 30

srnu kıra mamakhyānam
yadı vā vıdıtam tava
balyah pauganda-kaısore
harasevam karomyaham

My dear bırd, ıf you do not know why I am sufferıng then kındly hear wıth attentıon. I engaged ın the worshıp of Lord Śıva as a chıld, and also when I became a mature gırl.

Text 31

tena pujāvıdhānena tusto
bhutva mahesvarah
varam varaya padme '
tvamıtyaha prıyaya saha

As a result of my worshıp, Lord ıva, whose head ıs decorated wıth the sıgn of the moon, appeared before me along wıth Pārvatı and saıd: O Padmāvatī, ask me for a benedıctıon.

Text 32

lajjayadho mukhım agre
sthıtam mam vıksya sankarah
praha te bhavatı svāmı
harırnarayanah prabhuh

When he saw me standıng before hım, my head hung low due to shyness, and my body fully covered, he assured me, sayıng· The Supreme Lord, Harı, wıll become your husband.

Text 33

devo vā danavo vanyo
gandharvo va taveksanat
kamena manasa narı
bhavısyatı na samsayah

Whether he ıs a demıgod, Gandharva, *asura*, or any other creature, ıf a male looks upon you wıth lust ın hıs heart, then he wıll ımmedıately turn ınto a woman.

Text 34

iti datvā varam somah
praha visnurcanam yatha
tathāham te pravaksyami
samahita manah srnu

(Padmāvatī said to Śuka:) Let me tell you about the procedure for worshiping Lord Hari that Lord Śiva described to me after awarding me that benediction.

Text 35

etah sakhyo nrpāh purvam
ahrta ye svayamvare
pitrā dharmārthina drstvā
ramyam mām yauvanan vitam

These companions of mine that you see here—they were all great kings at the time of my *svayambara*, which was arranged by my father.

Texts 36-37

svāgataste sukhasina
vivāha krta niscayāh
yuvāno gunavantasca
rupadravina sammatah

svayamvara gatam mam te
vilokya ruciraprabham
ratnamāla sritakarām
nipetuh kama mohitāh

These kings were very handsome, highly skilled, and unlimitedly powerful After they had assembled here with a desire to marry me, I entered the arena of my *svayamvara*, holding a necklace of jewels in my hands. Although these kings had been sitting at ease, as soon as they saw me, their hearts were pierced by the arrows of Cupid, and some even fainted, falling onto the ground

Text 38

tata uttthāya sambhrantāh
samprecya stritvamatmanah

stanabhara nitamvena
gurunā parinamitah

However, as soon as they stood up, having regained their composure, they where aghast to find that they had been transformed into women with rounded hips and heavy breasts.

Text 39

hiyā bhiyā ca satrūnam
mitranamita duhkhadam
stribhavam manasa dhyātvā
mameva anugatāh suka

O parrot, upon seeing themselves in this way, the kings became highly embarrassed and afraid to look at one another At last, with broken hearts, they decided to follow me as my companions.

Text 40

pāricarya hare ratah
sakhyah sarva gunānvitāh
mayā saha tapodhyāna
pūjāh kurvanti sammatah

Since that time, all these kings have been living with me as my companions. They are very talented women and are living under the shelter of my affection. Along with me, they also engage in worshiping Lord Hari, rending service unto Him, meditating upon the Lord, and performing austerities for His pleasure.

Text 41

taduditam iti samnnisamya kirah
sravana sukham nijamanasa prakasanam
samucita vacanaih pratiksya padmam
murahara yajanam punah pracaste

After hearing this wonderful story from the mouth of Padmāvatī, Śuka continued to speak with her in a very pleasing manner, and then brought up the subject of Lord Hari's worship

Thus ends the translation of the sixth chapter of *Śrī Kalki Purāna*

The Procedure for Worshiping Lord Viṣṇu

Text 1

suka uvaca
visnurcanam sevenoktam
srotum icchāmyaham subhe
dhanasi krtapunayāsi
siva sisyatvam agata

Śuka said: O auspicious lady, you are certainly most glorious and pious, and thus you exhibit unalloyed devotion for Lord Śiva. Now I would like to hear about the procedure for worshiping Lord Hari as instructed by Lord Śiva.

Text 2

aham bhagya vasadatra
samagamya tavāntikam
srnomi paramascaryam
kirakara nivaranam

It is my good fortune that I have met you here today. Please describe in detail the worship of Lord Hari, for by hearing such topics, I will be freed from having to endure life in the lower species.

Text 3

bhagavad bhakti yogañca
japadhyāna vidhim muda
paramānanda sandoha
dana daksam srutipriyam

Worship of Lord Hari is a limb of pure devotional service, and it includes meditation upon the Lord and the chanting of His *mantras*. Discussions of Lord Hari are always very pleasing to the ears and heart.

Texts 4-5

padmovaca
sri visnorarcanam punyam

sivena paribhasitam
yat srddhayanusthi tasya
srutasya gatitasya ca

sadyah papaharam pumsam
guru go brahma ghatinam
samahitena manasa
srnu kira yathoditam

Padmāvatī said: The procedure for worshiping Lord Hari that was described by Lord Śiva is most sacred. By performing such worship, or even hearing about it with faith, one is immediately freed from all sinful reactions, even those for killing a spiritual master, cow, or *brāhmana*. O parrot, hear attentively as I describe the procedure for worshiping Lord Hari that was instructed by Lord Śiva.

Text 6

krtva yathokta karmani
pūrvāhne snānakrta sucih
praksālya pāni pādau ca
sprstvāpah svāsane vaset

Early in the morning, one should bathe and perform his other daily duties. He should then wash his hands and feet, perform *ācamana*, and sit on a proper *asana* to begin his worship of the Lord

Text 7

prācimukhah samyatatma
sanganyasam prakalpayet
bhutasuddhim tato'rghasya
sthāpanam vidhi vaccaret

With a controlled mind, one should sit facing east and then perform the various *nyāsas* and other required rituals Thereafter, one should place all the articles for worship, such as *arghya*, in their proper places.

Text 8

tatah kesava krtvadi
nyasena tanmayo bhavet
atmanam tanmayam dhyatva
hrdistham svasane nyaset

Before beginning, one should think of himself as being qualitatively one with Lord Visnu while displaying the *keśava-kīrti-nyāsa* One should then invite Lord Hari to be seated on a lotus *āsana* within his heart

Texts 9-10

padyārdhya ācamanıyādyaih
snāna vāso vibhusinaih
yathopacāraih sampujya
mulamantrena desikah

dhyāyet padadi kesamtam
hrdayambuja madhyagam
prasanna vadanam devam
bhaktā bhista phalapradam

One should then worship Lord Hari by offering Him various articles, including *pādya, arghya, ācamanīya, snānīya*, and ornaments. Next, one should meditate on the Lord, beginning from His lotus feet, gradually raising one's attention to His face. The Lord should be meditated upon as being situated in one's lotus-like heart He should be seen smiling as He fulfills all the desires of His devotees.

Text 11

om namo narāyanāya svahā
yogena siddha vibudhaih
paribhāvya manam laksmyalayam
tulasi kācita bhaktabhrngam

prottunga rakta nakharamguli patracitram
bhangārasam haripadambujam asraye'ham

One should then chant *om namo nārāyanaya svāhā* and recite the following prayer: I take shelter of the lotus feet of Lord Hari, who is constantly meditated upon by learned mystic yogis He is the shelter of Goddess Laksmī, and the bee-like devotees drink the nectar of the *tulasī* buds at His lotus feet. His reddish nails have colored the water of the Ganges

Text 12

gumphan mani pracaya ghattita rajahamsa
siñjat sunupura yutam padapadma vrntam

pitāmvara añcala vilola calat patakam
svarna trivaktra balavayañca hareh smarami

I meditate on the lotus feet of Lord Hari, which are decorated with varieties of precious jewels, which resemble the feet of a swan, and which are decorated with tinkling ankle bells. His *cādara* hangs to His lotus feet, and it appears like a flag flapping in the wind His lotus feet are adorned with three golden bangles.

Text 13

jamghe suparna gala nilamani pravrddhe
sobhaspada aruna manidyuti cañcumadhye
arakta padatala lambana sobhamane loke
ksanotsava kare ca hareh smarami

I meditate on Lord Hari's lotus feet, which are the color of the blue sapphire worn by Garuda Just as the beak of Garuda is reddish, so the toenails of the Lord are tinged with a pinkish hue The Lord's lotus feet thus increase the beauty of the lower portion of His body, and are very pleasing to the eyes of His devotees

Text 14

te januni makhapater bhuja mula sanga
rangotsavavrta tadid vasane vicitre
cañcat patatru mukha nirgata samagita
vistarit atma yasasi ca hareh smarami

I meditate upon Lord Hari's knees, the beauty of which is enhanced because the end of His *cādara*, which is draped from His shoulder, resides there. The Lord's carrier, Garuda, reveals His transcendental glories by singing narrations of His pastimes.

Text 15

visnoh katim vidhikrtanta manoja bhumim
jivānda kosa ganasanga dukula madhyam
nanaguna prakrti pita vicitravastram
dhyayen nibaddha vasanam khaga prstham

I meditate on Lord Hari's waist, which is decorated with the three modes of material nature in the form of colorful cloth, which is the shelter

of Lord Brahmā, Yamaraja, and Kāmadeva, and which is the resting place of His marginal energy, the living entities He is seated upon the back of His carrier, Garuda

Text 16

satodaram bhagavata srivali prakasam
avartta nabhi vikasad vidhijanma padmam
nadi nadi gana rasotthasitantra sindhum
dhyaye nada kosa nilayam tanu lomarekham

I meditate upon Lord Hari's thin abdomen, which is decorated with three lines From His abdomen, a lotus flower sprouted that was the birth place of Lord Brahmā and thus, the origin of the universe The Lord's abdomen is the place of generation of the oceans, and is adorned with fine hair

Text 17

vaksah payodhi tanaya kuca kumkumena
harena kaustubha mani prabhaya vibhatam
srivatsa laksmi haricandana prasunam
alocitam bhagavatah subhagam smarami

Lord Hari's chest is decorated with *kunkuma* from Laksmī's breasts, as well as a beautiful necklace and the effulgence of the Kaustubha gem It is also adorned by the mark of Srivatsa, sandalwood paste, and a beautiful flower garland I meditate on the expansive chest of Lord Hari

Text 18

bahu suvesa sadanau balamangadadi
sobhaspadau duhitva vinasadaksau
tau daksinau bhagavatasca gadasunabha
tejajitau sulalitau manasa smarami

I meditate on Lord Hari's charming right arms, which are decorated with bangles and a source of great beauty, and are expert in killing sinful demons The Lord's right arms shine brightly because they hold a club and disc

Text 19

vamau bhujau murari pordhita padmakhankhau
syamau karindra karavan mani bhusanadhayau

raktamguli pracaya cumbita janumadhyau
padmalaya priyakarau rucirau smarami

I meditate on Lord Murāri's left arms, which appear blackish like the trunk of an elephant The Lord's left arms carry a lotus flower and conch shell, and are decorated with jeweled ornaments The reddish fingers of those long arms touch the Lord's knees The enchanting hands of the Lord are very pleasing to Goddess Laksmī

Text 20

kantham mrnalam amalam mukhapankajasya
lekhatrayena vanamalikaya nivitam
kimva vimukti vasa mantraka satphalasya
vrttam ciram bhagavatah subhagam smarami

I meditate upon Lord Hari's beautiful throat, which is like the stem of His lotus-like face, which is decorated with three perfect lines, which is adorned with a flower garland, and which is like a stalk of delicious fruit in the form of *mantras* that award one liberation

Text 21

raktambujam dasana hasa vikasaramyam
raktadharaustha vara komala vaksudhadhyam
sammana sodbhava caleksana patracitram
lokabhi ramam amalañca hareh smarami

I meditate upon Lord Hari's lotus face, which is tinged with the color of a red lotus flower and has beautiful by red lips The Lord's face appears even more enchanting when He smiles, thus revealing His teeth Nectarean words emanate from His face, which is pleasing to the heart, decorated with restless eyes, and enchanting to the mind

Text 22

suratmajava satha gandhavidam sunasam
bhrupallavam sthiti layodaya karmadaksam
kamotsavañca kamala hrdaya prakasam
samcintayami harivaktra vilasadaksam

By the influence of Lord Hari's eyebrows, one is relieved of entering the abode of Yamarāja Below the eyebrows are two enchanting nostrils, from which the creation, maintenance, and annihilation of the universes

are enacted The Lord's eyebrows are the impetus for many passionate pastimes They enhance the beauty of the Lord's face and they bring ecstasy to the heart of Laksmi

Text 23

karnau lasan karakundala gandalolau
nanadisañca nabhasasca vikasagehau
lolalaka pracaya cumbana kuñcitagrau
lagnau harer manikirita tate smarami

I meditate on Lord Hari's ears, which are adorned with fish-shaped earrings that swing to and fro on His cheeks and illuminate the four directions His ears appear slightly wrinkled due to carrying the burden of many ornaments

Text 24

bhalam vicitra tilakam priya caru gandha
gerocana racanaya lalanaksi sakhyam
brahmaka dhama manikamta kirita jutam
dhyayen manonayana harakam isvarasya

I meditate on Lord Hari's forehead, which is decorated with marks of beautiful *tilaka*, which is very attractive, and which emits a very sweet aroma The Lord's forehead is also adorned with beautiful leaves painted with cow's urine that captivates the hearts of all women His forehead is the shelter of Brahmā, decorated with a jeweled crown, and is pleasing to the eyes and hearts of all

Text 25

sri vasudeva cikuram kutilam nibaddham
nana sugandhi kusumaih svajana darena
dirgham rama hrdaya gasamanam dhunantam
dhyaye mbu vaha ruciram hrdayabja madhye

I meditate upon Lord Hari's long black curly hair, which His associates lovingly decorated with fragrant flowers, which breaks the chastity of Laksmi, which trembles in the wind, which resembles the color of a dark monsoon cloud, and which is most enchanting

Text 26

meghakaram soma suryaprakasam
subhrun nasam sakracapaika manam
lokatitam pundarikayataksam
vidyuccailanc asraye ham puri am

I take shelter of Lord Hari, who possesses a most attractive form, whose complexion is dark like a cloud, whose eyes resemble the moon and sun, whose eyebrows are charming like a rainbow, whose nose is long like the beak of a bird, whose eyes are broad like lotus petals, and whose yellow garments are the color of lightning

Text 27

dinam hinam sevaya vedavatya
papaistapaih puritam me sariram
lobhakanta soka mohadhi viddham
krpaya drstaya pahi mam vasudeva

I am a fallen soul who is devoid of devotional service to You as prescribed in the Vedic literature My body is filled with sinful propensities, and is a reservoir of misery I am under the control of greed, lamentation, and illusion, and thus overwhelmed by mental agony O Lord Vāsudeva, kindly deliver me by Your merciful glance

Text 28

ye bhaktayadyam dhyayamanam manojñam
vyaktim visnoh sodasa slokapuspaih
stutva natva pujayitva vidhijñah
suddha mukta brahmasaukhyam prayanti

Those exalted souls who diligently follow all the prescribed rules and regulations, who repeatedly bow down before the original Personality of Godhead, who worship Him and offer Him this garland of sixteen prayers with unalloyed devotion, will be purified of all sins and thus merge into the ocean of transcendental bliss

Text 29

padmeritam idam punyam
sivena paribhasitam

dhanyam yasasyam ayusyam
svargyam svastyanam param

This prayer spoken by Lord Śiva to Padmāvatī is supremely pure, most glorious, and the giver of fame. It awards one a long duration of life full of peace and prosperity, and residence in the heavenly planets after death.

Text 30

pathanti ye mahabhagaste
mucyante'ham so'khilat
dharmartha kama moksanām
paretreha phalapradam

Simply by reciting this prayer, a fortunate soul will achieve all four objectives of life, both in this world and the next.

Thus ends the translation of the seventh chapter of *Śrī Kalki Purāna*.

Conversation Between Padmāvatī and Śuka
Lord Kalki Goes To Siṁhala

Texts 1-2

suta uvaca
iti padmavacah srutva
kiro dhirah satam matah
kalkidutah sakhi madhye
sthitam padmam athabravit

vada padme sangapujam
harer adbhuta karmanah
yamasthaya vidhanena
carami bhuvanatrayam

Sūta Gosvāmī said: After hearing these instructions from the mouth of Padmāvatī, Śūka, who is honored by all saintly persons, very sober, and a representative of Lord Kalki, said: O Padmāvatī, kindly describe the various limbs of Lord Hari's worship. I will perform them as I travel throughout the three worlds

Text 3

padmovaca
evam padadi kesantam
dhyatva tam jagadisvaram
purnatma desiko mulam
mantram japati mantravit

Padmāvatī said· A devotee who is well-versed in the chanting of *mantras* should meditate on Lord Hari as I have described, beginning from His lotus feet and gradually rising to His head, while accepting Him as the Lord of the universe and the Supersoul of all living beings Thereafter, he should faithfully chant the *mūla-mantra*

Texts 4-5

japad anantaram danda
pranatim matimamscaret

visvaksenadi kanantu
datva visnu niveditam

tata udvasya hrdaye
sthāpayen manasa saha
nrtyan gayan harernāma
tam pasyan sarvatah sthitam

A pious devotee should offer his obeisances to the Lord after chanting the *mūla-mantra*, falling flat onto the ground. He should then offer the remnants of Lord Visnu's food to His associates, such as Viśvaksena, and after doing so, perform *sankīrtana* by chanting and dancing, while perceiving the all-pervading Lord within his heart.

Text 6

tatah sesam mastakena
krtva naivedya bhug bhavet
ityetat kathitam kira
kamalanatha sevanam

Thereafter, the devotee should touch the remnants of the Lord's flower garland to his head and then honor His remnants of food. This is the proper way to worship the Lord of Laksmī.

Text 7

sakamana kamapurama
kamamrta dayakam
srotrananda karam deva
gandharva narahrt priyam

By worshiping the Supreme Lord in this way, a materialistic devotee will have all of his desires fulfilled, and an unalloyed devotee will attain liberation from material existence. Such worship is very pleasing to the demigods, human beings, and Gandharvas

Texts 8-9

suka uvaca
samiritam srutam sabdhi '
bhagavad bhakti laksanam
tvat prasadat papino me
kirasya bhuvi muktidam

kintu tvam kañcanamayim
pratimam ratnabhusitam
sajivamiva pasyāmi
durlabham rupinim sriyam

Śuka said: O chaste one, I have heard with full attention your description of the characteristics of devotional service to the Supreme Lord. Now, by your mercy, I will be able to free myself from all sinful reactions, even though I am not a great devotee. I now see you as a golden deity decorated with jeweled ornaments and full of life. By seeing your form, which is very rarely visible in the three worlds, I am convinced that you are none other than Laksmī.

Text 10

nanyam pasyami sadrsim
rūpa sila gunaistava
nanyo yogyo guni bharttā
bhuvene'pi na drsyate

I cannot think of any woman whose beauty, characteristics, and personality are equal to yours. For this reason, it would be very difficult to find a suitable husband for you within the three worlds.

Texts 11-12

kintu pare samudrasya
paramascarya rupavan
gunavan isvarah saksat
kascid drsto'timanusah

na hi dhatrkrtam manye
sarīram sarvasaubhagam
yasya sri vasudevasya
nantaram dhyana yogatah

And yet, I have found a suitable match for you across the sea. He is all-attractive, extraordinarily qualified, and non-different from the Supreme Personality of Godhead While gazing upon His enchanting body, one cannot imagine that it had been made by the creator. After lengthy deliberation, I have concluded that He is directly the Supreme Lord, Hari.

Text 13

tvaya dhyatam tu yadrupam
visnor amita tejasah
tat saksat krtam ityeva
na tatra kiyadantaram

I feel within the core of my heart that I have seen the supremely powerful Lord Hari, upon whom you always meditate. I do not find any difference between His form and the form of Lord Hari.

Text 14

padmovaca
brūhi tanmama kim kutra
jātah kira parācaram
janasi tatkrtam karma
vistarenātra varnaya

Padmāvatī said: O parrot, please tell me—where is His place of birth? If you know more about Him then tell me what He has accomplished in His life.

Text 15

vrksadagaccha pūjam te
karomi vidhivodhitam
vijapura phalaharam
kuru sādhu payah piva

O bird, why are you sitting at the top of this tree? Please come down and sit next to me. I will treat you with respect and so do not be afraid. Come and have some sweet juicy fruit that I brought and drink some pure water

Texts 16-18

tava cañcuyugam padma
ragada arunam ujvalam
ratna samghattitam aham
karomi manasah priyam

kandharam suryakantena
manina svarnaghattina

karomyācchādanam caru
muktabhih paksatim tava

patatram kunkumena mrgam
saurabhena aticitritam
karomi nayana ananda
dayakam rūpamidrsam

Alas! How beautiful is your beak, so bright and redder than a ruby! I would be happy to plate your beak with gold Indeed, I will decorate your neck with a sunstone set in a gold locket. I will cover your wings with pearls and decorate your entire body with marks of fragrant *kunkuma.* Thus, anyone who sees you will become very pleased

Text 19

puccha maccha maniwrata
ghargharena atisabditam
padayor nupuralapa
lāpinam tvam karomyaham

I will decorate your tail with a strand of precious jewels. When you fly through the sky, this strand of jewels will make an enchanting sound. I will decorate your feet with ornaments so that when you walk, there will be the beautiful sound of tinkling bells.

Text 20

tavamrta kathavrata
tyaktādhim sadhi mamiha
sakhibhih samgatabhiste
kim karisyami tadvada

My distress has been dissipated by hearing your nectarean words. Now, kindly instruct me—what can I do for you? I and my companions are prepared to do whatever you ask.

Text 21

iti padmavacah srutva
tadantikam upagatah
kiro dhirah prasannatma
pravaktum upacakrame

Upon hearing these words of Padmāvatī, Śuka descended from the treetop and spoke as follows.

Text 22

kira uvaca
brahmana prarvitah sriso
maha karuniko babhau
sambhale visnuyasaso
grhe dharmam niraksisuh

The parrot said: The supremely merciful Lord of Laksmī has already made His advent at the house of a great *brāhmana* named Visnuyaśa in the village of Śambhala He has appeared to re-establish the principles of religion, having been requested to do so by His exalted devotees.

Texts 23-25

caturbhir bhratrbhir jñati
gotrajaih paricāritah
krtopa nayano vedam
adhitya ramasannidhau

dhanurvedasca gāndharvam
sivadasvam asim sukam
kavacañca varam labdhva
sambhalam punaragatah

visakha yupa bhupalam
prapya siksavisesatah
dharmānakhyaya matiman
adharmamsca nirakarot

He is residing with His brothers and other relatives. After His sacred thread ceremony, He went to the *āśrama* of Paraśurāma of the Bhrgu dynasty, where He mastered the *Vedas*. He also mastered the arts of discharging arrows and music. He received a sword, horse, parrot, and shield from Mahādeva, as a benediction. Thereafter, He returned home to Śambhala and began helping the king, Viśākhayūpa, protect religious principles and destroy those who practice irreligion.

Text 26

iti padma tadakhyanam
nisamya muditanana
prasthapaya masa sukam
kalker anayanādrta

After hearing this from Śuka, Padmāvatī's happiness knew no bounds. Her lotus-like face brightened and she immediately sent Śuka to bring Lord Kalki.

Text 27

bhusayitva svarnaratnais
tamuvāca krtañjalih

She decorated Śuka with golden ornaments and spoke to him with folded hands.

Texts 28-29

padmovaca
niveditam tu janasi
kimanyat kathayamyaham
stribhava bhayabhitatma
yadi nayati sa prabhuh

tathapi me karmadosat
pranatim kathayisyasi
sivena yo varo dattah
sa me sapo'bhavat kila

Padmāvatī said: O parrot, you know the request that I will make of you. What more can I say? If the Lord refuses to come here, fearing that He might also turn into a woman, then simply convey my obeisances to Him and describe everything that has happened as a result of my past misdeeds. Also, inform Him of how the benediction that Lord Śiva awarded me has now become a curse

Texts 30-32

pumsam maddarsane napi
stribhavam kamatah suka
srutveti padmam amantraya
pranamya ca punah punah

uddiya pravayau kirah
sambhalam kalkipalitam
tamagatam samakarnya
kalkih para purañjayah

kode krtva tam dadarsa
svarna ratna vibhusitam
sanandam parama ananda
dayakam praha tam tada

The benediction I received from Lord Siva was that any male who looked at me with lust would immediately turn into a woman

After hearing these statements of Padmāvatī, Śuka pacified her and repeatedly offered his obeisances After giving her sufficient assurances, he flew into the sky and within a short time, arrived at the village of Śambhala, which was protected by Lord Kalki When Lord Kalki, the destroyer of demons, heard the news of Śuka's arrival, He became jubilant When they met, Lord Kalki placed Śuka upon His lap and thus saw that his entire body was decorated with golden ornaments

Texts 33-34

kalkih paramatejasi
tarasminnam alam sukam
pujayitva kare sprstva
payah panena tarpayan

tanmukhe svamukham tattva
papraccha vividhah kathah
kasmad desaccaritva tvam
drstva purvam kimagatah

The all-powerful Lord Kalki caressed Śuka's body with His left palm and offered him some water to drink Indeed, the Lord almost touched Śuka's lips with His own as He said My dear Suka! Where have you been during your travels? Where are you coming from just now? What are the wonderful things that you have seen?

Text 35

kutrositah kuto labdha
manikañcana bhusanam

aharnisam tvanmilinam
vañchitam mama sarvatah

What were you doing for such a long time? How did you get these jeweled ornaments? I have been longing to meet you, throughout the days and nights

Text 36

tavanaloka nenapi ksanam
me yugavad bhavet

Indeed, even a moment of separation from you seemed to Me more than a *yuga*

Texts 37-38

iti kalkervacah sruttva
pranipatya bhrsam
kathaya masa padmayah
kathah purvodita yatha

samvadam atmanastasya
nijalankara dharanam
sarvam tadvarnaya masa
tasyah pranati purvakam

When the magnanimous Śuka heard these words of Lord Kalki, he repeatedly offered his obeisances and then began speaking, telling everything about his meeting with Padmāvati He described their conversation, and told the story of how she had given him the jeweled ornaments

Text 39

srutveti vacanam kalkih
sukena sahito muda
jagama tvarito'svena
sivadattena tanmanah

After hearing everything about Padmāvati from Suka, Lord Kalki became very attached to her Without further delay, the Lord mounted the horse that was given to Him by Śiva and happily departed for the Simhala island

Text 40

samudraparam amalam
sımhalam janasamkulam
nana ıımana bahulam
bhasıaram manıkañcanaıh

Thıs ısland was sıtuated far across the ocean, and thus surrounded by water on all sıdes It was thıckly populated, many aırplanes were seen there, and ıt shone wıth the splendor of countless jewels and gold

Text 41

prasada sadanagresu
pataka toranakulam
srenı sabha panattala
pupra gopura manıdatam

The cıty was decorated wıth many palaces and massıve gates On top of the gates and palaces were placed colorful flags that ıncreased the beauty of the ısland There were assembly houses, raısed platforms, memorıals, domed buıldıngs, and concrete roads Indeed, there was no end to the beauty of thıs magnıfıcent cıty

Texts 42-43

purastrı padımını padma
gandhamoda dvırephınım
purım karumatım tatra
dadarsa puratah sthıtam

marala jala sañcala
ıılola kamalantaram
unmılıtabja malalı
kalıta kulıtam sarah

Soon after Lord Kalkı's arrıval at Sımhala, He gazed upon the cıty, whıch was known as Kārumatī Thıs cıty was adorned wıth a nıce lake fılled wıth lotus flowers The water of the lake was never stıll, due to the swans that were always swımmıng here and there Swarms of hummıng bees came from the nearby forest to drınk the honey of the lotus flowers

Text 44

jala kukkuta datvu
hanaditam hamsasarasaih
tadarsa svaccha pavasam
lahari lola vijitam

Many swans, cranes, and other aquatic birds that were swimming in the lake created a very pleasing sound The cooling breezes skimming across the waves of the lake gave pleasure to the trees and plants growing on the shore

Texts 45-47

vanam kadamva kuddala
sala talamra kesaraih
kapitthasvattha kharjura
vija pura karañjakaih

punnaga panasair nagarai
angair arjunasimsapaih
kamukair narikelaisca
nanavrksaisca sobhitam

vanam dadarca ruciram
phalapuspa dalavrtam
drstva hrstatanuh sukam
sakarunah kalkih purante vane

praha pritikaram vaco tra sarasi
snatavyam itvadvtah tacchrtva
vinayanvitah prabhumatam vamiti
padmasramam tatsandesamiha
pravanam adhuna gatva sa kiro vadat

The forests surrounding the lake contained many varieties of trees, including *kadamba kuddala* and sāla While walking in the forest Lord Kalki became jubilant by seeing its beauty With great affection He said My dear Suka, I want to bathe at this place

Understanding the Lord's intention, Suka humbly said My dear Lord, permit me to go and meet Padmāvati

Thus Suka came before Padmāvati and informed her of Lord Kalki's arrival

Thus ends the translation of the eighth chapter of *Sri Kalki Purana*

The Meeting of Lord Kalki and Padmāvatī

Texts 1-3

suta uvaca
kalkih sarovarabhyase
jalaharana vartmani
svaccha sphatika sopane
pravalacita vedike

saroja saurabha vyagra
bhramad bhramara nadite
kadamva pota pavali
varitaditya darsane

samuvasa sane citre
sadasvenava taritah
kalkih prastha payamasa
sukam padmasramam

Sūta Gosvāmi said Lord Kalki dismounted and sat on a divine altar that was bedecked with emeralds, crystal, and other precious stones, which was situated by the pathway used by people to bring water from the lake The Lord saw swarms of humming bees hovering around the fully blossomed lotus flowers in the lake, fully intoxicated by their fragrance The forest was cool because of the shade provided by the *kadamba* trees After sitting down comfortably, Lord Kalki sent Suka to see Padmāvati

Text 4

sa nagesvaram madhyasthah
suko gatva dadarsa tam
harmyastham visni patre
sayinim sakhibhir vrtam

Suka flew to the residence of Padmāvati and sat at the top of a *nagakesara* tree From there, he saw Padmāvati lying down on a lotus shaped bed inside the palace, surrounded by her companions

Text 5

nısvāsa vata tāpena
layatım vadanam bujam
utksıpantım sakhıdatta
kamalam candanoksıtam

Her face looked dry and pale, due to her warm breathıng, whıch was a sıgn of her ıntense separatıon from the Lord. She held a fully blossomed lotus flower smeared wıth sandalwood paste, slowly movıng ıt from sıde to sıde.

Text 6

revā varı parısnatam
paragādhyam samāgatam
dhrtanıram rasagatam
nındantım pavanam prıyam

Although a gentle coolıng breeze blew, carrvıng fıne drops of water, the pollen of lotus flowers, and the aroma of varıous other flowers, whıch was certaınly very pleasant, Padmāvatī dıd not take any pleasure ın ıt at all, but ınstead crıtıcızed ıt.

Text 7

sukah sakarunah sadhu
vacanaıs tāmto sayat
sa, tvamehyehı, te svasthı
svāgatam svastı me subhe

When Śuka saw Padmāvatī's pathetıc condıtıon, he attempted to pacıfy her wıth sweet words. Padmāvatī then saıd: O Śuka, may you achıeve auspıcıousness. I hope that you journey has been fruıtful. The bırd saıd: Yes, I feel that everythıng ıs goıng as planned.

Text 8

gate tvayyatı vyagrāham
santıste'stu rasayanat
rasayanam durlabham me
sulabham te sıvasraye

Padmāvatī saıd: O parrot, sınce your departure, I have sımply been waıtıng anxıously for your return Śuka saıd: I thınk that there ıs a remedy

so that all of your misery will be vanquished. Padmā said: I must be very unfortunate because I am not able to gain any relief from my suffering. The bird said: O devotee of Lord Śiva, it will not be difficult to dispel your anguish.

Text 9

kva me bhagya vihinaya
ihaiva varavarnini
devi tam sarasastire
pratisthapya gata vayam

Padmāvatī said: O Śuka, I am so unfortunate. How will my desire ever be fulfilled? Śuka said: O gentle lady, your desire will be fulfilled very soon. I have brought the Lord of your heart and He is waiting by the side of the lake.

Texts 10-12

evamanyo'nya samvada
muditātma manorathe
mukham mukhena nayanam
nayane sādyta dadau

vimalā malini lola
kamala kāmakandala
vilasini carumati
kumudetyasta nayikah

sakhya eta matastabhir
jalakrdartham udyatah
padmā praha sarastiram
ayantu sa maya striyah

Upon realizing that her long cherished desire would soon be fulfilled, Padmāvatī became filled with joy and the hairs of her body stood on end She touched her lips to the lips of the parrot and fixed her eyes on his eyes Padmāvatī's eight principle companions—Vimalā, Mālinī, Lolā, Kamalā, Kāmakandalā, Vilāsinī, Cārumatī, and Kumudā—were preparing to go to the lake to enjoy playing in the water Padmā addressed her companions: My dear friends, let us go now to the lake and enjoy ourselves

Text 13

ityakhya yasu svakam
aruhya parivarita sakhibhis
caruvesabhir bhutva
svantah puradvah.h

prayayau tvaritam drastum
bhaismi yadupatim yatha

After saying this, Padmāvati hurriedly mounted a palanquin and left the palace, along with her nicely dressed companions She was in a hurry to see Lord Kalki, and she reminded one of how Rukmini had left her palace to meet Sri Krsna, the Lord of the Yadus

Text 14

janah pumamsah pathi ye purasthah
pradudravuh strutva bhavad digantaram
srmgatake va vipanisthita ye
nijamgana sthapita punayakaryah

While Padmāvati was going to the lake, all the male citizens ran away, here and there, fearing that they might turn into females if they looked at the princess After their wives had seen that they had returned home safely, the men peacefully engaged in the worship of the Supreme Lord

Text 15

nivaritam tam suikam vahantyah
naryo ti matta valavattarasca
padma sukoktaya taduparyupastha
jagama tabhih parivaritabhih

In this way, the road became devoid of men Padamāvati's palanquin was carried by young, strongly built women According to the plan of Suka, Padmāvati traveled to the lake by palanquin, surrounded by her companions

Text 16

sarojalam saraya hamsanaditam
praphulla padmodbhava renuvasitam
cerurvi gahyasu sudhakaralasah
kumudvati namudayaya sobhanah

Soon, Padmāvati and her companions, whose faces resembled full moons, and whose forms were very charming to behold, arrived at the lake The water of the lake was fragrant because of the presence of many fully blossomed lotus flowers The swans and cranes created a beautiful sound In this setting, all the girls entered the water and began playing with great merriment

Text 17

tasam mukhamoda madandha bhrngah
vihaya padmani mukharavinde
lagnah sugandhadhi kamakalasya
nivaritas capi na tatyajuste

Bees became captivated by the aroma emanating from the girls' lotus like faces Indeed, they became so intoxicated that they gave up enjoying the nectar of the lotus flowers Although the girls repeatedly tried to drive the bees away, they kept coming again and again because of the heavenly fragrance and beauty of their faces

Text 18

hasopahasaih sarasa prakasaih
vadyaisca nrtyaisca jale viharaih
karagrahaista jala yodha narttas
cakarsa tabhir vanitabhir uccaih

At this time, Padmāvati enjoyed playing with her friends Their minds became enlivened by dancing, singing, playing musical instruments clapping their hands, joking, smiling, and teasing one another

Text 19

sa kamatapta manasa sukoktim
vicintya padma sakhibhih sameta
jalat samutthaya maharhabhusa
jagama nirdista kadamva sandam

Thereafter, Padmāvati, who was becoming afflicted by the arrows of Cupid, remembered the words of Suka and then came out of the water, followed by her friends She changed her clothes and decorated herself with beautiful ornaments, and then went underneath a *kadamba* tree that had been appointed as the place of rendezvous

Text 20

sukhe sayanam manivedika gatam
kalkim purastad atisurya varcasam
mahamani vrata vibhusana citam
sukena sarddham tamudaiksa tesam

There, Padmāvati saw her beloved Lord Kalki peacefully sleeping on a raised platform that was decorated with jewels The effulgence of His body defeated the brilliance of the sun His entire body was decorated with varieties of precious jewels

Texts 21

tamala nilam kamalapatim prabhum
pitambaram caru saroja locanam
ajanu bahum prthupina vaksasam
sri vatsasat kaustubha kantirajitam

The complexion of the Lord of Laksmi was dark, like a *tamāla* tree, and He was dressed in yellow garments He had lotus-like eyes, His arms reached to His knees, and His chest was very broad and displayed the mark of Srivatsa and Kaustubha gem

Texts 22-23

tadadbhutam rupam aveksya padma
samstambhita vismrta satkryartha
suptam tu sambodhayitum pravrttam
nivarayamasa visankita sa

kadaci eso ti valo tirupi
maddarsanat striti am upaiti saksat
tadatra kim me bhavita bhavasya
varena sapa pratimena lole

Upon seeing the transcendental form of the Lord, Padmāvati became stunned and fearful Indeed, she became so overwhelmed with emotion that she forgot to greet her Lord When Suka attempted to awaken the Lord, she forbade him, saying If this greatly attractive hero looks at me and is transformed into a woman, then what will be the use of the benediction that I had received from Lord Siva? Truthfully, I consider Lord Siva s benediction to be a curse

Text 24

caracaratma jagatama dhisah
prabodhitas tadadhrdayam vivicya
dadarsa padmam priyarupa sobham
yatha rama sri madhusudanagre

Lord Kalki, the Supersoul of all living entities and master of the universe, understood Padmāvatī's intentions and so woke up He saw that just as Laksmi stands by the side of Lord Nārāyana, the most beautiful and broad eyed Padmāvati stood in front of Him

Texts 25-26

samviksya mayamiva mohinim
tam jagada kama kulitah sa kalkih
sakhibhirisam samupa gatam tam
kataksa viksepa vinamitasyam

ihaihi susvagatam astu bhagvat
samagamaste kusalaya me syat
tavananenduh kila kamapura
tapapanodaya sukhaya kante

When the Lord gazed at the princess, Padmāvati, who was surrounded by her friends, she lowered her head out of modesty While gazing at His eternal consort, who was bewildering like Mayā devi, Lord Kalki said O enchanting one, please come near Me May your arrival bring you auspiciousness I have finally met you Now, My affliction caused by Cupid's arrows has been vanquished by the soothing rays from your moon-like face

Text 27

lolaksi lavanya rasamrtam
te kamahi dastasya vidhaturasya
tanotu santim sukrtena krtva
sudurlabham jivanam asritasya

O restless eyed one, although I am the creator of the universe, My heart has been bitten by the poisonous snake of passion Indeed, I find no other remedy than the nectar of your beautiful face True peace and happiness are achieved only by accumulating a great mountain of

pious merit To act piously is the only objective of those who are souls surrendered to the Supreme Lord

Text 28

bahu tavaitau kurutam manajñau
hrdi sthitam kamam udantavasam
carvayatau caru nakhamkusena
dvipam yatha sadi vidirna kumbham

Just as an elephant keeper brings a maddened elephant under control by using a goad, only your enchanting arms will pacify my mind by extinguishing the burning caused by the five arrows of Cupid

Text 29

stanavimau utthita mastakau te
kama pratodaviva vasasaktau
mamorasa bhinna nijabhimanau
suvarttulau vyadi satam priyam me

Your two rounded breasts covered by a cloth stand with their heads held high, just like the goad of Cupid Let them be squeezed by My chest so that My heart's desire will be fulfilled

Text 30

kantasya sopanam idam valitrayam
sutrena lomavali lekha laksitam
vibhajitam vedi vilagna madhyame
kamasya durgasrayamastu me priyam

My dear one, your waist is very thin like the middle part of the sacrificial altar The three lines on your abdomen, which is decorated with fine hair, appear to be the pathway of Cupid May that abdomen now bring Me pleasure

Text 31

rambhoru sambhoga sukhaya me syat
nitamva vimvam pulino pamam te
tanvangi tanvamsuka sangasobham
pramatta kama vimadodya magham

O Rambhoru! O beautiful one! Your hips can be compared to the banks of a river, and they are bound with fine garments. Your hips destroy the lusty desires of materialistic people who are overwhelmed by insatiable lust. Let these hips be the object of My enjoyment.

Text 32

padambujam te nguli patra citritam
varam marala kana nupuravrtam
kamahi dastasya mamastu santaye
hrdi sthitam sadamaghane susobhane

Let your lotus feet, which are placed within the water of My heart, which is therefore adorned with leaves in the form of your toes, and which are decorated with anklets having tinkling bells, neutralize the poisonous effect caused by the biting of the snake of My passion.

Text 33

srutva tadvacanamurtam
kalikula dhvamsasya kalkeralam
drstva satpurusatvam asya
mudita padma sakhibhir vrta

kantam klantamanah krtañjali
puta provaca tat sadaram dhiram
dhiram dhirapuraskrtam
nijapatim natva namaskandhara

After hearing these transcendental words of nectar spoken by Lord Kalki, the destroyer of the contamination of Kali, princess Padmāvati became overwhelmed with happiness. Because her heart had been captivated by Lord Kalki, she offered her obeisances to Him and then, with great devotion, began to speak to her eternal husband.

Thus ends the translation of the ninth chapter of Sri *Kalki Purāna*.

CHAPTER TEN

The Marriage Of Lord Kalki To Padmavati
Prayers of The Kings To Lord Kalki

Texts 1

suta uvaca
sa padma tam harim
matva prema gaddabhasini
tustava vidita devi
karuna varunalayam

Sūta Gosvāmī said Padmāvati understood Lord Kalki to be non-different from Lord Hari, and thus she felt very shy With a voice choked with affection, she began to offer prayers

Text 2

prasida jagatam natha
dharmavarman ramapate
vidito si visuddhatman
vasagam trahi mam prabho

O husband of Laksmi, You are the Lord of the universe and the protector of religion O supremely pure Lord, I have now realized Your true position and so I take shelter of You, please protect me

Text 3

dhanyaham krtapunyaham
tapodana japavrataih
tvam pratosya duraradhyam
labdham tava padambujam

Although You are rarely attained, I have obtained Your lotus feet by pleasing You with my austerities, gifts of charity, chanting of *mantras*, and observance of vows I believe that this is the cause of my great fortune

Text 4

ajñam kuru padambhojam
tava samsprsya sobhanam

bhavanam yami rajanam
akhyatum svagatam tava

Now, please order me so that I can go home after touching Your soft lotus feet and inform everyone of Your auspicious arrival.

Text 5

iti padma rupa sadma
gatva svapitaram nrpam
provac agamanam kalker
visnor amsasya dautyakaih

After speaking in this way, Padmāvati, whose beauty was matchless, returned home and informed her father through a messenger about the auspicious arrival of Lord Kalki, the incarnation of Lord Hari.

Text 6

sakhimukhena padmayah
pani grahana kamyaya
harer agamanam srutva
saharso'bhud vrhadrathah

When the king heard from Padmāvati's friends the news that Lord Hari had arrived with a desire to marry his daughter, he became merged in a great ocean of happiness.

Texts 7-8

purodhasa brahmanaisca
patrair mitraih sumangalaih
vadya tandava gitaisca
pujayojana panibhih

jagamanayitum kalkim
sarddham nijajanaih prabhuh
mandayitva karumatim
pataka svarna toranaih

The King and his ministers, priests, *brahmanas*, friends, and relatives hurriedly went to greet Lord Kalki in a festive mood with singing, dancing, and music. By the king's order, the entire city of Kārumati was decorated with flags, gates, and auspicious articles.

Texts 9-10

tato jala sayabhyasam
gatva visnu yasahsutam
mani vedi kayasinam
bhuvanaika gatim patim

bana dhanopari yatha
sobhante ruciranyaho
vidyud indrayudhadini
tathava bhusananyuta

When King Brhadratha approached the lake, he saw Lord Visnu, the son of Visnuyasa, the shelter of those without any shelter, and master of the universe, sitting on an altar bedecked with jewels The ornaments on the Lord's blackish body appeared like lightning flashing in a dark cloud

Text 11

sarire pitavasagra
ghorabhasa vibhusitam
rupalavanya sadane
madanodyama nasane

The beauty of the Lord's transcendental body defeated the pride of Cupid Indeed, the Supreme Personality of Godhead is the origin of all kinds of beauty He was dressed in yellow garments having dark borders

Texts 12-13

dadarse purato raja
rupasila gunakaram
sasruh sapulakah svisam
drstva sadhu tamarcayat

jñana gocara metanme
tavagamanam isvara
yatha mandhatr putrasya
yadunathena kanane

While gazing upon Lord Kalki, the embodiment of all transcendental qualities, the possessor of sublime characteristics, and the all attractive

husband of Laksmi, the goddess of fortune, the happiness of the king knew no bounds Tears of love incessantly flowed from his eyes After respectfully greeting the Lord, the king said O Lord of the universe, just as Sri Krsna met the son of Māndhātā in a dense forest, by my good fortune, You are meeting me here today

Text 14

ityuktva tam pujayitva
samaniya nijasrame
harmya prasada samvadhe
sthapayitva dadau sutam

After greeting Lord Kalki, the king worshiped Him with great respect and then brought Him to his palace, which had decorated pillars, gates, and residential quarters He then gave his daughter's hand in charity to the Lord

Text 15

padmam padma palasaksim
padmanetraya padminim
padmajadesatah padma
nabhayadad yathakramam

Thus King Brhadratha had his daughter, Padmāvati, whose eyes were like lotus petals, who had the fragrance of a lotus, and who was born at a place where many lotuses grew, married to the Supreme Lord, who possesses a lotus like navel

Text 16

kalkir labdhva priyam bharyam
simhale sadhu satkrtah
samuvasa visesajñah
samiksya dvipam uttamam

While being united with His eternal consort at the island of Simhala, Lord Kalki was praised by many exalted personalities He decided to reside there for some time, because He wished to take a tour of the island

Text 17

rajanah stritva mapannah
padmayah sakhitam gatah

drastam samiyustvaritah
kalkim visnum jagatpatim

The kings who had been transformed into females and were residing in Simhala as Padmāvati's companions, rushed to see the Lord of the universe, Kalki.

Text 18

tām striyo'pi tamalokya
samsprsya caranambujam
punah pumstvam samapanna
revāsnanat tadajñayā

Upon seeing the Lord, they went and touched His lotus feet. Then, by the Lord's order, they regained their original forms as men while bathing in the water of the Revā River.

Text 19

padmākalki gaurakrsnau
viparitāntarā bubhau
bahihsphutau nila pita
vasovyajena pasyatu

Padmāvati's complexion was very fair and Lord Kalki's complexion was dark, like a rain cloud. In this way, they appeared to materialistic vision to be opposite one another. Princess Padmāvati was dressed in blue garments, and Lord Kalki was dressed in yellow garments.

Text 20

drstvā prabhavam kalkestu
rājānah paramad bhutam
pranamya paraya bhaktayā
tustavuh saranarthinah

Having witnessed Lord Kalki's extraordinary influence, all the kings surrendered unto Him as eternal servants and began to offer prayers with unalloyed devotion and profound humility.

Text 21

rajana ucuh
jaja jaya nijamayaya kalpita

sesa visesa kalpana parinama
jalapluta lokatrayo upakaranam
ākalasya manumanismya puritama
vijanar vibhuta mahamina sarira
tvam nijakrta dharmasetu
samraksana krtavatarah

The kings said: O Supreme Lord! All glories unto You! By the influence of Your supreme potency, this variegated universe has come into existence. Indeed, this material world is but the effect of Your external energy. When all objects within the three worlds were destroyed by the water of devastation, and thus the *Vedas* were also lost, You appeared as the Matsya incarnation to protect the religious principles that were previously established by You.

Text 22

punariha ditija bala parilamghi
vāsaba sudanadrta jita bhuvana
parākama hiranayāksa nidhana
prthivyud dharana samkalpabhi
nivesa dhrta kolāvatārah pahi nah

When the demons had defeated Indra, the king of heaven, and the greatly powerful Hiranyāksa, was about to kill him, just to vanquish the king of the demons and deliver the earth, You assumed the form of Lord Varāha. Now, please protect us.

Text 23

punariha jaladhi mathana drta
deva danava gana mandaracala
nayana vyākulitānām sahajye nadrta citta
parvatoddharna amrta prasana racanavatara
kurmmākāra prasida paresa tvam dina nrpanam

Long ago, the demigods and demons agreed to cooperate to churn the ocean of milk, for the purpose of producing nectar. They used Mount Mandara as the churning rod, but were unable to support its weight. At that time, You accepted the form of Lord Kūrma and supported Mount Mandara on Your back. O Lord, You assumed that form so that the

demigods could drink the nectar of immortality Now, kindly be pleased upon these most fallen and wretched kings

Text 24

punariha tribhuvana jayino
maha bala parakramasya
hiranyakasipor ditanam deva
varanam bhayabhitanam kalyanaya

diti suta vadhaprepsur brahmano
varadanad vadhyasya na sastrastaratri
diva svargamartya patalatale deva
gandharva kinnara nagairiti vicintya

narahari rupena nakhagra bhinnarun
dasta dantacchadam tyaktasum krtavanasi

When the greatly powerful Hiranyakasipu, who had conquered the three worlds, began to torment the demigods so that they lived in constant fear, just to protect them, you made up Your mind to annihilate that king of the demons Because of the benedictions of Brahmā, the demon was incapable of being killed by any man, demigod, Ganbdharva, Kinnara, Nāga, or weapon He could not be killed in the heaven planets, on earth, or in the lower planets, nor could he be killed during the day or at night Still, You assumed Your form as the half-man half-lion incarnation of Lord Nisimhadeva, so as not to nullify the words of the creator As the demon attempted to bite You, You tore open his chest with Your sharp nails and thus sent him to the abode of Yamarāja

Text 25

punariha trijagajjayino baleh
satre sakranujo vatuvamanah
daitya sammohanaya tripada
bhumiyañcac chalena visvakayas
tadutsrsta jala samsparsa vivrddha
manobhilasatvatam bhutale valer
dauvarikatvam angikrtam ucitam danaphalam

You appeared as the younger brother of Indra, assuming the form of a dwarf *brahmana*, Vāmanadeva, and then went to the sacrificial arena of

King Bali to deceive him You simply asked for three steps of land in charity He agreed but then failed to keep his promise because You assumed a gigantic form that covered the entire universe with just two steps Finally, you sent the king of the demons to reside in the lower planets, and to reciprocate his unalloyed surrender unto You, You remained with him as his doorkeeper

Text 26

punariha haihayadi nrpanam
amita bala parakramanam
nana madollanghita maryada
vartmanam nidhanaya

bhrgu vamsajo jamadagnyah
pitrhoma dhenuharana
pravrddham anyu vasat
trisapta krtvo nihksatriyam prthuvim
krtavanasi parasuramavatarah

When the kings of the earth, such as Haihaya, became puffed up due to their great prowess and disregarded religious principles, You incarnated as Paraśurāma, of the Bhrgu dynasty, to annihilate them In that incarnation, You became enraged at the *ksatriyas* for stealing your father's wish-fulfilling cow, so that You made the earth devoid of *ksatriyas* twenty one times

Text 27

punariha pulastya vamsavatamsasya
visva sravasyah putrasya nisacarasya
ravanasya lokatraya tapanasya
nidhanam urarikrtya ravi kulajata
dasarathatmajo visvamitrad stranyu
palabhya vane sitaharana vasat
pravrddha manyuna vanarair
nibadhya saganam dasakandharam
hatavanasi ramavatarah

Later on, when the three worlds were being tormented by the demoniac son of sage Visravā of the Pulastya dynasty, the ten headed Rāvana, You incarnated as the son of King Dasaratha of the Sūrya

dynasty to destroy him You mastered the art of releasing arrows from the great sage Viśvāmitra and went to the forest in exile for fourteen years During that time, Rāvana kidnapped your wife, Sītā You thus became morose and then crossed the ocean by building a bridge with the help of Your monkeys soldiers and killed the lord of Lankā, Rāvana, along with his family

Text 28

punariha yadukula jaladhi kalanidhih
sakala suragana sevita pādaravinda
dvandvah vividha dānava daitya dalana
lokatraya durita tapano vasudevatmajo
ramavatāro balabhadrastvam asi

Thereafter, You appeared as the moon-like descendent of Yadu, Baladeva, the son of Vasudeva. You diminished the burden of the earth by annihilating many demons. At that time, all the demigods and devotees worshiped Your lotus feet.

Text 29

punariha vidhikrta veda dharmānusthana
pihita nanādarsana samghrnam
samsara karma tyaga vidhina brahmābhāsa
vilasa cāturim prakrti vimāna nāma
sampadayan buddhāvatārastvam asi

Then, in due course time, You appeared as Lord Buddha and displayed hatred for the Vedic principles that had been prescribed by the creator. You instructed Your followers to give up their attachment for this illusory material world by renouncing all desires for sense gratification Although You rejected the Vedas, You never disregarded worldly ethics.

Text 30

adhuna kalikula nāsavatāro
bauddha pāsanda mlecchadināñca
vedadharma setu paripālanāya krtavatarah
kalki rūpenāsman stritva nirayādudhrta
vanasi tavānukampam kimiha kathayāmah

Recently, You appeared as Lord Kalki in order to eliminate the dynasty of Kali by destroying the Buddhists, atheists, and *mlecchas*,

thereby protecting the true path of religion What more can we say about Your causeless mercy ?

Text 31

kva te brahmadinam avidita vilasava taranam
kva nah kama vamākulita mrga trsnartta manasam
suduspräpyam yusmaccarana jalaja lokanam idam
krpa paravārah pramudita drsāsvasaya nijan

Whereas we are ordinary human beings who are afflicted by the arrows of Cupid as soon as we see a beautiful woman and thus are always eager for sense gratification, You are the Supreme Personality of Godhead, whose glories are unknown even to the best of demigods, Brahmā It is extremely difficult for people like us to attain shelter at Your lotus feet However, You are an ocean of mercy and we have taken shelter of You Kindly give us hope by allowing us to receive Your merciful glance

Thus ends the translation of the tenth chapter of *Srī Kalki Purāna*

CHAPTER ELEVEN

The Story of Ananata and How He was Influenced by Māyā

Text 1

suta uvaca
srutva nrpanam bhaktanam
vacanam purusottamah
brahmana ksatravit sudra
varnanam dharma maha yat

Sūta Gosvāmī said After hearing the prayers of the kings, who were all His devotees, the Supreme Personality of Godhead, Kalki, spoke to them about the duties of the four *varnas—brahmana, ksatriya, vaiśya*, and *sūdra*

Text 2

pravrttanam nivrttanam
karma yat parikirttatam
sarvam samsravaya masa
vedanam anusasanam

The Lord described the duties prescribed by the scriptures for all classes of men, whether they be attached householders or detached renunciates

Texts 3-5

iti kalker vacah srutva
rajano visadasayah
pranipatya punah prahuh
purvantu gatimatmanah

stritvam vapsathava pumstvam
kasya va kena va krtam
jara yauvana balyadi
sukha duhkhadi kañca yat

kasmat kuto va kasmin va
kimeta diti va vibho

anirnatitanya uditany
api karmani varnaya

By hearing the talks of Lord Kalki, the hearts of the kings became purified They bowed down before Him once more and then inquired about their actual identities They said Why do human beings have male and female bodies? What is the reason for this? Why do our bodies change from childhood to boyhood and then to old age, and why are we subject to happiness and distress? O Lord, please explain all this Apart from these things, we would also like hear about anything else that we do not even know how to inquire about

Texts 6-8

tada tadakarnya kalkir
anantam munim asmarat
so'pyananto munivaras
tirtha pado brhadvratah

kalker darsanato muktim
akalayya gatastvaran
samagatya punah praha
kim karisyami kutra va

yasyamiti vacah srutva
kalkih praha hasan munim
krtam drstam tvaya sarvam
jñata yahya nivarttakam

adrstam akrtañceti
srutva hrstamana munih

Lord Kalki then invoked the great sage, Ananta As soon as the Lord remembered the pure hearted ascetic who observed very formidable vows, he immediately arrived there, thinking that he would be delivered by Lord Kalki's *darsana* He said My dear lord, please order me—what shall I do in Your service? Lord Kalki smiled and said You know everything about Me and My pastimes Destiny cannot be changed Without an action there cannot be a reaction

Upon hearing these enigmatic words of Lord Kalki, the sage felt great satisfaction

Text 9

gamanāyodyatam tam tu
drstva nrpaganas tatah
kalkım kamala patrāksam
procur vısmıta cetasah

When the lotus-eyed Lord Kalkı prepared to depart, the kıngs were astonıshed and spoke as follows.

Text 10

rājān ūcuh
kımanenapı kathıtam
tvaya vā kımatānyuta
sarvam tat srotum ıcchamah
kathopa kathanam dvayoh

The kıngs saıd What dıd thıs great sage tell You? What dıd You say to hım ın reply? What had you two dıscussed prevıously? We are very eager to hear about thıs.

Text 11

nrpanam tadvacah sratvā
tanāha madhusūdanah
pracchantu tam munım sāntam
kathopa kathanādrtah

To the kıngs' ınquıry, Lord Kalkı replıed: If you would lıke to know what had transpıred between us, then just ask thıs peaceful and sober age

Text 12

ıtı kalker vaco bhūvah
srutvā te nrpa sattamah
anantam ahuh pranatāh
prasnaparatı tırsavah

Beıng advısed by Lord Kalkı ın thıs way, the assembled kıngs offered theır obeısances to the great sage, Ananta, and then ınquıred from hım as follows

Text 13

rajāna ucuh
mune kimatra kathanam
kalkinā dharma varmana
durbodhah kena jātas
tattvam varnaya nah prabho

The kings said· O exalted sage, Lord Kalki is the protector of religious principles, and your conversation with Him must have been very confidential We have an ardent desire to hear what you had said and so please oblige us.

Text 14

muniruvāca
purikāyām pari purā
pitā me veda paragah
vidramo nāma dharmajñah
khyātah parahite ratah

The great sage, Ananta, said: Long ago, there lived a sage named Vidruma in the city of Purikā. He was well-versed in the Vedic literature, very highly qualified, and helpful to others I am his only son.

Text 15

soma mama vibho māta
pati dharma parāyana
tayor vayah parinatau
kāle sandākrtis tvaham

My mother, Somā, was a very chaste wife. I was born when my parents were quite old, and I was a eunuch.

Texts 16-17

sañjatah sokadah pitror
lokanam nanditā krtih
māmālokya pitā klivam
duhkha soka bhayakulah

tyaktva grham sivavanam
gatva tustava sankaram

sampujyesam vidhanena
dhupa dipanu lepanah

My parents were very sad to see that I was a eunuch and everyone began to gossip and criticize me Finally, my father became so distraught that he left home and went to a forest of Lord Siva, where he prayed to the husband of Pārvati after worshiping him with offerings of incense, a ghee lamp, and sandalwood paste

Text 18

vidruma uvaca
sivam santam sarvalokaika natham
bhutavasam vasuki kantha bhusam
jata juta baddha gangatarangam
vande sandrananda sandohadaksam

Vidruma said I offer my obeisances to Mahādeva, who awards benedictions, and is very peaceful, the only real shelter for everyone, and the master of the universe He is decorated with a necklace of Vāsuki, he holds the Ganges in his matted hair, and he bestows transcendental happiness upon his devotees

Text 19

ityadi bahubhih stotraih
stutahsa sivadah siva
vrsarudhah prasannatma
pitaram praha me vrnu

Being prayed to like this, Mahādeva became very pleased with my father While riding upon the back on his bull carrier, he appeared before my father and smilingly said You can ask me for any benediction you desire

Text 20

vidramo me pita praha
matpumstvam tapa tapitah
hasan sivo dadau pumstvam
parvatya pratimoditah

My father said I have begotten a son who is a eunuch, and so my heart is filled with distress

To this, the husband of Pārvatī, who was standing by his side, gave my father the benediction that I would become a handsome and virile man

Text 21

mama pumstvam varam labdhva
pitavatah punargrham
purusam mam samalokya
saharsah priyaya saha

After receiving this benediction, my father returned home and found that I had become an attractive male As a result, the happiness of my parents knew no bounds

Text 22

tatah pravayasau tau tu
pitarau dvadasabdake
vivaham me karayitva
bandhubhir mudamagatu

In due course of time, I grew up and became twelve years old At that time, my elderly parents arranged for my marriage, and then celebrated it with great pomp, along with all their friends and relatives

Text 23

yajñarata sutam patnim
manimim rupasalinim
prapyaham paritustatma
grhasthah strivaso bhavam

I was married to the daughter of Yajñarāta She was exquisitely beautiful, being in the prime of her youth I was very attached to my household life and I soon became a henpecked husband

Text 24

tatah katipaye kale
pitarau me mrtau nrpah
paralaukika karyani
suhrdbhir brahmanair vrtah

Soon after my marriage, my father and mother left this world. I dutifully performed the required funeral rites and other rituals, in the association of my well-wishers and some qualified *brāhmanas*.

Text 25

tayoh krtvā vidhānena
bhojayitvā dvijān bahūn
pitror viyoga tapto'ham
visnusevā paro'bhavam

According to my capacity, I fed many qualified *brāhmanas*. Thereafter, being afflicted by intense separation from my parents, I devoted my time to the worship of the Supreme Lord.

Text 26

tusto harirme bhagavān
japa pūjādi karmabhih
svapne māmāha māyeyam
sneha moha vinirmitā

Soon, Lord Hari became pleased with me and appeared in my dreams. He said: All the perfections and attachments that you see in this world are simply displays of My illusory energy, *māyā*.

Text 27

ayam piteyam mātet
mamatā kulacetasām
sokaduhkha bhayodvega
jara mrtyu vidhāyikā

Those who are bewildered by such illusory displays think, "He is my father, she is my mother," and so on, and thus suffer terrible distress, fear, and anxiety, as well as old age and death.

Text 28

srutveti vacanam visnoh
prativādārtham udyatam
māmālaksyantarhitah sa
vinidro'ham tato'bhavam

After hearing these words of wisdom, spoken by Lord Hari, I was about to put up some kind of argument but then the Lord suddenly disappeared from my dream and I woke up with a start.

Text 29

savismayah sabhāryo'ham
taktvā tām purikām purim
purusottamākhyam sri visnor
ālayamcā gamam nrpāh

I was greatly astonished and immediately left my city, Purikā. I went to Purusottama-ksetra, the transcendental abode of Lord Hari, along with my wife.

Text 30

tatraiva daksine pāsrve
nirmāyāsramam uttamam
sabhāryah sānugāmatyah
karomi harisevanam

There, by the right side of the Lord's temple, I built my *āśrama* and began to serve Him, along with my wife and followers.

Text 31

māyā sandarsanākāmksi
harisadmani samsthitah
gāyan nrtyan japan nāma
cintayan samanāpaham

While residing in the abode of the Supreme Personality of Godhead, I developed a desire to see His illusory energy, *māyā*, and so I began to meditate on the Lord, the deliverer from the ocean of birth and death, while chanting, dancing, and singing His glories.

Text 32

evam vrtte dvādasābde
dvadasyām paranā dine
snātukāmah samudre'ham
bandhubhih sahito gatah

In this way, twelve years passed Then once, before breaking my fast on Dvādaśī, I, along with my associates, went to bathe in the sea

Text 33

tatra magnam jalanidhau
lahari lola samkule
samutthātum asaktam mam
pratudanti jalecarah

As I entered the water to bathe, I suddenly lost my balance and was towed under by the current, so that I was convinced that I was about to die. In fact, some fish or crab began to nibble at me.

Text 34

nimajjanon majjanena
vyakuli krta cetasam
jala hillola milana
dalitangam acetasam

Sometimes I was submerged within the water, and at other times, I floated on the surface. My heart was very restless and frightened Gradually, by the pushing of the waves, I lost consciousness and my body became numb.

Texts 35-36

jaladher daksine kule
patitam pavaneritam
mam tatra patitam drstva
brddhasarma dvijottamah

sandhyāmupasya saghrnah
svapuram mam samanayat
sa brddhasarma dharmatma
putradara dhananvitah

krtvarugnantu mam
tatra putravat paryapalayat

Thereafter, being driven by the wind, I was washed onto the beach unconscious, somewhere in the south. At that time, an elderly *brāhmana* named Brddha-sharma saw me lying in the sand. He took compassion

upon me and so, after completing his worship of the Lord, he brought me to his house This pious and wealthy Brddha-śarma resided with his wife and children, and he took care of me, treating me like a son

Text 37

ahantu tatra dinatma
digdesa bhijña eva na
dampati tau svapitarau
matva tatravasam nrpah

I could not understand anything about where I was, how I had come there, and so on. I felt very aggrieved but continued to live at the elderly *brāhmana's* house, considering him as my father and his wife as my mother

Texts 38-39

sa mam vijñava bahudha
veda dharmesu anusthitam
pradadau svam duhitaram
vivahe vinayanvitah

labdhva cami karakaram
rupa sila gunanvitam
namna carumatim tatra
maninim vismito'bhavam

Realizing that I had been initiated as a member of the twice-born society, Brddha-śarma gave his daughter, Cārumati, to me in marriage. This girl was very beautiful, with a complexion like molten gold, and she was a reservoir of good qualities, and very cultured Having received a glorious wife like that, I could not trust that my good fortune would last

Text 40

tayaham paritustatma
nana bhoga sukhanvitah
janayitva pañca putran
sammadenavrto'bhavam

Cārumati always endeavored to please me. I lived with her in great happiness and eventually begot five sons I became merged into an ocean of joy.

Text 41

jayasca vijayasyaiva
kamalo vimalas tathā
budha ityadayah pañca
viditastanayā mama

The names of my five sons were Jaya, Vijaya, Kamala, Vimala, and Budha

Text 42

sajanair bandhubhih putrair
dhanair nānāvidhair aham
viditah pūjito loke
devairindro yathā divi

Just as the king of the demigods is worshiped in the heavenly planets by all the other demigods, I was respected by my children, friends, relatives, well-wishers, and others. Soon, my fame spread everywhere

Texts 43-44

budhasya jyestha putrasya
vivāhārtham samudyatam
drstvā dvijavarastusto
dharmasāro nijām sutam

ditsuh karmāni vedajñas
cakārābhyu dayānyapi
vādyair gitaisca nrtyaisca
striganaih svarna bhūsitaih

In due course of time, I decided that my eldest son, Budha, should be married. There was a *brāhmana* named Dharmasāra who agreed to give his daughter to my son in marriage. On an auspicious day, he invited qualified *brāhmanas* and performed all the necessary rituals Many beautiful women who were dressed very gorgeously and decorated with golden ornaments danced joyfully. The whole atmosphere became filled with the sweet sounds of musical instruments.

Text 45

ahañca putrabhyudaye
pitrdevarsi tarpanam

karttum samudra velayam
pravistah parmadarat

For the welfare of my son, I went to the shore of the ocean and offered oblations to the forefathers, demigods, and great sages

Text 46

vela lolāyita tanur
jalād utthāya satvarah
tire sakhin snana sandhya
parān viksya munmanah

After completing that ritual, as I prepared to depart, I suddenly spotted my previous friends and relatives who had resided with me at Purusottama-ksetra, worshiping the Lord at that place I was very surprised to see them.

Text 47

sadyah samabhavam bhupah
dvadasyam parnadrtan
purusottama sambasan
visnu sevartham udyatan

I was especially astonished when I saw how they were faithfully engaged in rendering devotional service to Lord Hari by breaking the vow of Ekādaśī on Dvādaśī.

Texts 48-49

te'pi mamagratah krtva
tadrupa vayasam nidhim
vismayavista manasam
drstva mamabruvana janah

ananta visnu bhakto'si
jale kim drstvaniha
sthale va vyagramanasam
laksayāmah katham tatah

To my surprise, I found myself to be the same handsome young man that had bathed in the sea on a Dvādaśī long ago When my friends of Purusottama-ksetra saw me, they were concerned and said O Ananta,

why do you look so anxious? You are a great Vaiṣṇava. Have you seen something wonderful, either in the water or on the land?

Text 50

paraṇaṁ kuru tad brūhi
tyaktvā vismayātmanaḥ
tan bruvam ahaṁ nau a
kiñcid dṛṣṭvaṁ srutam janāḥ

If you have seen something amazing then tell us. Now you can break your Ekādaśī vow. To this, I replied: My dear friends, I have not seen or heard anything wonderful at all.

Text 51

kāmatma tat kṛpaṇa dhır
māya saṁdarsanadṛtaḥ
tayā harer māyayāhaṁ
mūḍho vyākulitendriyaḥ

I had become overwhelmed by lust and thus had lost my vitality. At that time, I desired to see Lord Hari's illusory energy. Then, by the influence of *māyā*, I forgot everything about myself and took up a new life that was full of lusty desires.

Text 52

na sarma vedmi kutrāpi
sneha moha vasaṁ gataḥ
atmano vismṛtiriyaṁ
ko veda viditāṁ tu tām

Due to intense material affection and the influence of illusion, I was unable to understand my actual position. Actually, I could not understand how much I had forgotten my actual self. However, nobody else realized that I had become bewildered by the Lord's illusory energy, *māyā*.

Text 53

iti bharya dhanāgara
putrod vāhānu raktadhıḥ
ananto'haṁ dınamānā
na jāne svāpa sammitam

My mind was simply absorbed in thoughts of my children, wife, wealth, and the arrangements for the marriage of my children. As a result, I felt great distress and lamentation. I even forgot that I was Ananta. The events of my life at Purusottama-kṣetra appeared to me like no more than a dream.

Text 54

mam vikṣya mānini bharya
vivasam mudhavat sthitam
kandanti kimaho'kasmāt
ālapanti maman tike

When my proud wife saw me in that almost senseless condition, she lamented: Alas! What has happened! She then began to cry out loud

Text 55

iha taṁ vikṣya tāṁs tatra
smṛtvā katara manasam
hamso'pyeko bodhayitum
āgato maṁ saduktibhiḥ

As I gazed upon my wife that I had lived with at Purusottama-kṣetra, I immediately remembered everything about my children, wife, wealth, and so on. At this, my mind became perplexed and morose. Suddenly, a swan-like personality came before me and began to pacify me with proper reasoning.

Text 56

dhīro vidita sarvarthaḥ
pūrṇaḥ parama dharmavit

He was sober by nature, the knower of everything, fully satisfied, and absorbed in thought of the Supreme Personality of Godhead.

Text 57

sūryākaraṁ sattvasaram prasāntam
dantaṁ suddham loka soka ksayisnum
mamāgretaṁ pūjayitva madangāḥ
papracchus temat subha dhyana kamaḥ

His effulgence was like that of the sun. He was situated in the mode of unalloyed goodness, and he was peaceful and pure-hearted. Indeed, the very sight of him could destroy the sufferings of all living entities My relatives faithfully worshiped that *paramahamsa* and then inquired from him about my welfare.

Thus ends the translation of the eleventh chapter of *Śrī Kalki Purāna*.

CHAPTER TWELVE

The Meeting of Ananta And Haṁsa

Text 1

suta uvaca
upaviste tadā hamse
bhiksām krtvā yathocitam
tatah prāhur anantasya
sarirarogya kāmyaya

Sūta Gosvāmī said: After the *paramahamsa* had his meal and sat down comfortably, the *brāhmanas* of Purusottama-ksetra asked him how I could regain my previous health and mental stability.

Texts 2-3

hamsastesām matam jñātvā
praha mām puratah sthitam
tava cārumati bhāryā
putrah pañca budhādayah

dhana ratnanvitam sadma
sambamdham saudha samkulam
tyaktvā kadāgato'siha
putrodvaha dine na tu

The *paramahamsa* understood the *brāhmanas'* concern and so he looked at me and said: My dear Ananta, what are you doing here? Where are you wife, Cārumati, and your five sons headed by Budha, as well as your house, wealth, and relatives? When did you come here, leaving them aside? Today is supposed to be the marriage of your eldest son, Budha.

Text 4

samudra tira sañcarah
purād dharma janadrtah
nimantrya mamihayat
soka sambigna manasah

You reside on the south shore of the ocean and I saw you busily engaged in making arrangements for your son's wedding today. The people of that place respect you very much. You had invited me to attend your son's wedding today, but you left everything and came here. You seem to be confused about something.

Text 5

tvañca saptati varsiyas
tatra drsto maya prabho
trimsad varsiyavat kasmāt
iti me sambhramo mahan

My dear sir, I saw you there as an elderly man, seventy years old. How have you now become a young man of thirty?

Text 6

iyam bharya sahaya te
na tatrā lokita kvacit
aham va kva kutastasmat
katham vā kena kasitah

I never saw in that place this wife that is seated by your side. I don't know how I have come to see you here.

Text 7

sa eva va na vapi tvam
naham va bhiksurevasah
avayoriha samyogas
cendra jala ivabhavat

Are you really Ananta, or are you someone else? Am I the same *sannyāsī* who met you, or am I someone else? My meeting you here seems mysterious

Text 8

tvam grhasthah svadharmajño
bhiksuko'ham paratmakah
āvayoriha samvādo
bālaka unmattayoriva

You are a householder who faithfully executes your occupational duties and I am a beggar in the renounced order of life Therefore, my meeting you here seems incompatible, like a conversation between a child and a madman.

Text 9

tasmādisasya mayeyam
trijagan mohakarini
jñana prāptya daita labhya
manye'hamiti bho dvija !

Alas! All this was the pastime of supreme controller's illusory energy, which bewilders everyone within the three worlds. It is very difficult to understand this by mere common sense. Unless one understands the Supreme Lord as being one without a second, one cannot understand the activities of *māyā*.

Text 10

iti bhiksuh samasravya
yadanyat praha vismitah
markandeya! mahabhāga
bhavisyam kathayami te

After speaking to me in this way, the *paramahamsa* turned and addressed the great sage, Mārkandeya, within the hearing of other great sages: O fortunate one, let me describe to you some events that will take place in the future. Please listen attentively.

Texts 11-12

pralaye yā tvaya drsta
purusasyo darambhasi
sā maya mohajanika
panthanam bhanika yatha

tamo hyananta santāpa
nodanodyatam aksari
yayedam akhilam lokam
avrtyā vasthaya sthitam

It has been said that the Lord's illusory energy, *māyā*, remains within the water of devastation that is situated within the abdomen of the Supreme Lord. This *māyā* bewilders everyone. Just as a prostitute roams throughout the town, *māyā* spreads her influence throughout the three worlds. *Māyā's* influence creates the ignorance that forces the conditioned souls to uselessly transmigrate from one body to another in this material world. Thus, *māyā* is the cause of all material miseries.

Text 13

laye līne trijagati brahma
tanmātragāṁ gataḥ
nirupādhau nirāloke
sisṛkṣur abhavat paraḥ

At the time of dissolution, the three worlds merge into the water of devastation. All directions, the time factor, and everything else become unmanifest. Thereafter, the Supreme Personality of Godhead once again desires to create and so immediately all the material ingredients become manifest.

Texts 14-15

brahmaṇyapi dvidhā bhūte
puruṣa prakṛtī svayā
bhāsā saṁjanayāmāsa
mahāntaṁ kālayogataḥ

kāla svabhāva karmātmā
so'haṅkāras tato'bhavat
trivṛd viṣṇu siva brahma
mayaḥ saṁsāra kāraṇam

By His own will, the Supreme Lord first divides Himself into two—puruṣa and prakṛti. In due course of time, the puruṣa manifests the mahat-tattva from prakṛti. From the mahāt-tattva, false ego is produced, and from false ego, the three modes of material nature. Brahmā, Viṣṇu, and Maheśa are the predominating deities of the three modes of material nature. It is these three personalities that engage in the act of creation.

Text 16

tanmātrāṇi tataḥ pañca
jajñire gūṇavanti ca
mahābhūtānyapi tataḥ
prakṛtau brahma saṁsrayāt

In the beginning, five subtle material elements are created from false ego and from these five subtle elements, five gross material elements are produced. This creation is set in motion after the Supreme Lord glances over the material nature, *māyā*.

Text 17

jātā devāsura narā
ye cānye jīvajātayaḥ
brahmāṇḍa bhāṇḍa sabhāra
janmanāsa kriyātmikāḥ

Thereafter, the demigods, demons, and human beings, as well as all other moving and non-moving entities, are created throughout the universe.

Text 18

māyayā māyayā jīva
puruṣaḥ paramātmanaḥ
saṁsāra śaraṇa vyagro
na vedātma gatiṁ kvacit

All of these categories of conditioned souls are covered by the illusory energy of the Supreme Lord, and this causes them to become attached, thinking, "This body is me and everything in relation to this body is mine." The conditioned souls are so foolish that they do not care to be delivered from the miserable material existence.

Text 19

aho balavatī māyā
brahmadyā yadvase sthitāḥ
gāvo yathā nasi protā
guṇabaddhāḥ khagā eva

Alas! How strong is *māyā*! Being bewildered by *māyā*, even the demigods, up to Brahmā, are constantly wandering about within the

material world, like bulls tied with ropes through their noses, or birds kept in a cage

Text 20

tām mayam gunamayim yetu
titisainti munisvarāh
sravantim vasananakām
ta evartha vido bhuvi

The great souls and sages who desire to cross over the ocean of *māyā* that induces the conditioned souls to enjoy material sense gratification, which is filled with formidable waves, and which consists of the three modes of material nature, are certainly glorious and celebrated as knowers of the truth.

Texts 21-22

saunaka rsi uvaca
markandeyo vasisthasca
vamadevā dayo'pare
sratva guruvaco bhūyah
kimahuh sravanādrtāh

ranano'nanta vacanam
iti srutvā sudhopayam
kim vā prāhuraho suta
bhavisyamiha varnaya

Śaunaka Rsi said: What did the exalted sages, headed by Mārkandeya, Vaśistha, and Vāmadeva, say after hearing this wonderful talk? What did the kings who had been listening to Ananta say? Kindly narrate the future events that were referred to.

Text 23

iti tadvaca asrutya sūtah
satkrtya tam punah
kathayamasa karsnyena
sokamoha vighātkam

After hearing these questions of Śaunaka Ṛṣi, Romaharṣaṇa Sūta praised him very highly and then described in detail the spiritual knowledge that destroys all lamentation and grief.

Text 24

suta uvaca
tatrananto bhusaganaih
prstah praha krtadarah
tapasā mohanidhanam
indriyanañca nigraham

Sūta Gosvāmī said: When the kings respectfully requested Ananta to continue speaking, Ananta explained how one can overcome *māyā* and control his senses by executing severe penance

Text 25

ananta uvaca
ato'ham vanamasādya
tapah krtva vidhanatah
nendriyanam manaso
nigraho'bhuta kadacana

Ananta said: Thereafter, I began to reside in a nearby forest and engage in the practice of penance, according to the prescribed rules and regulations. However, in spite of my efforts, I failed to regulate my mind and senses.

Text 26

vane brahma dhyayate me
bharyaputra dhanādikam
visayañcantarā sasvat
samsmarayati me manah

Whenever I sat down in the forest to meditate upon the Supreme Lord, thoughts of my wife, children, and assets keep surfacing within my mind, greatly disturbing me.

Text 27

tesām smarana matrena
duhkha soka bhayadayah

pratudanti mama prāṇān
dhāraṇā dhyāna nāsakāḥ

As soon as this would happen, my mind would become greatly disturbed and I would become filled with fear and lamentation. As a result, my meditation was broken.

Text 28

tato'haṁ niscitam atir
indriyāṇāñca ghātane
manaso nigrahastena
bhaviṣyati na saṁsayaḥ

The mind can be controlled only when the senses are regulated. While thinking in this way, I resolved to conquer my senses.

Text 29

ato māmindriyāṇāñca
nigraha vyagra cetasam
tadadhiṣṭhātṛ devāsca
drṣṭvā māmī urañjasā

However, as soon as I attempted to control my senses, the predominating deities of the senses turned their attention upon me.

Texts 30-31

rūpiṇo māma thocuste
bho'nanta! iti te dasa
digvātārka praceto'svi
vanhīndro pendra mitrakā

indriyāṇāṁ vayaṁ devās
tava dehe pratiṣthitāḥ
nakhāgra kāṇḍa saṁbhinnān
nāsmān kurtum ihārhasi

The controlling deities of the ten senses personally appeared before me and said: Ananta, we are Dik, Vāyu, Sūrya, Pracetā, the Aśvinī-kumāras, Agni, Indra, Upendra, and Mitra. Although we subtly reside within your body, we have now come before you. You should not cause us harm by your severe austerity.

Text 32

na sreyo hi tavānanta
mano nigraha karmaṇi
chedane bhedane'smākaṁ
bhinnamarmā mariṣyasi

Simply by performing severe austerities, you will not receive any benefit, nor will your mind or senses be controlled. Rather, because of torturing us, you will suffer greatly.

Text 33

andhānāṁ vadhirāṇāñca
vikalendriya jīvinām
vane'pi viṣayavyagraṁ
mānasaṁ lakṣayā mahe

It is a fact that even blind, deaf, and deformed people go to live in the forest and yet they cannot resist thinking about material enjoyment.

Text 34

jīvasyāpi gṛhasthasya
deho gehaṁ mano'nugaḥ
buddhirbhāryā tadanugā
vayamitya vadhāraya

The material body is a house, the spirit soul is the owner of the house, intelligence is the owner's wife, and the mind is a servant. We are also servants controlled by the wife of the house, in the form of intelligence.

Text 35

karmāyattasya jīvasya mano
mano bandha vimuktikṛt
saṁsārayati lubhdasya
brahmaṇo yasya māyayā

The conditioned souls are forced to enjoy the fruits of their activities. The mind is certainly the cause of bondage or liberation. According to the directions given by the illusory energy of the Lord of the universe, the mind takes a greedy person here and there throughout the material world.

Texts 36-37

tasman mano nigrahārtham
visnubhaktim samācara
sukha moksa prada nitam
dahika sarvakarmanam

daitadvaita pradānanda
sandoha haribhaktika
haribhaktya jivakosa
vināśānte mahamate

Therefore, if you desire to control your mind, you should engage it in the devotional service of Lord Hari with determination. All reactions to *karma* are exhausted by one's engagement in the devotional service of Lord Hari. Thus it is concluded that devotional service is the best means for achieving liberation from material existence. The understanding that the living entities are simultaneously one with and different from the Supreme Lord should be cultivated. There is no doubt that devotional service to Lord Hari awards one transcendental bliss. Attachment to the gross and subtle bodies is destroyed by engagement in unalloyed devotional service.

Texts 38-39

param prāpsyasi nirvanam
kalker alokanat tvayā
ityaham bodhitastena
bhaktya sampujya kesavam

kalkim didrksur ayatah
krsnam kalki kulāntakam

If you simply have the *darśana* of Lord Kalki, you will attain liberation from material bondage.

Having been instructed in this way by the controlling deities of the ten senses, I devotedly worshiped Lord Hari with a desire to see Lord Kalki, who dissipates the contamination of Kali. It is for this reason that I have come here.

Text 40

drstam rūpam arupasya
sprstas tatpada pallavah
apadasya srutam vākyam
avacyasya paratmanah

I was fortunate to see the form of the Supreme Lord, who has no material form. I touched the lotus feet of the Supreme Brahman, who has no material feet. I heard the words of the Lord of the universe, who never utters a material sound vibration.

Text 41

ityanantah pramuditah
padmānātham nijasvaram
kalkim kamalapatrāksam
namaskrtya yayau munih

After saying this, Ananta offered his obeisances to the lotus-eyed Lord Kalki, the husband of Padmāvati, and then departed in a joyful mood.

Text 42

rajano munivakyena
nirvana padavim gatah
kalkim abhyarca padmāñca
namaskrtya munivratah

After the kings heard the talks of the sage, Ananta, they also began to observe vows while following the rules and regulations prescribed by the scriptures. Thus, like sages, they cleared their path to liberation by worshiping Lord Kalki and Padmāvati.

Text 43

suka uvāca
anantasya katham etām
ajñana dhvantanāsinim
mayaniyantrim prapathan
srnvan bandhād vimucyate

Śuka said: Anyone who hears this story of Ananta will be freed from the clutches of *māyā* His darkness of ignorance will be dissipated and his

material bondage cut to pieces, so that ultimately, he will attain liberation from material existence.

Text 44

saṁsārābdhi vilāsa lālasa
matiḥ srī viṣnusevādaro
bhaktyākhyānam idaṁ
svabheda rahitaṁ

nirmāya dharmātmanā
jñānollāsa nisāta khaḍgam
uditaḥ sadbhakti durgāsrayaḥ,
ṣaḍvaryaṁ jayatādaseṣa
jagatām ātma sthitaṁ vaiṣṇavaḥ

The devotees of Lord Hari who are inclined to follow the principles of religion while at the same time desire to enjoy sense gratification in the ocean of material existence, should use the sharp sword of transcendental knowledge gained from this narration to cut to pieces the six principal enemies that reside within the body, headed by lust, after taking shelter in the fort of *bhakti-yoga*.

Thus ends the translation of the twelfth chapter of *Śrī Kalki Purāṇa*.

CHAPTER THIRTEEN

Viśvakarmā Reconstructs the Village of Śambhala on the Order of Indra The Arrival of Lord Kalki

Text 1

sūta uvāca
gate nṛpagaṇe kalkiḥ
padmayā sahā siṁhalāt
samla grāma gamane
matiṁ cakre svasenayā

Śuta Gosvāmī said: After all the kings had departed, Lord Kalki decided to leave Siṁhala island, taking His wife, Padmāvatī, and His army, and go to the village of Śambhala.

Text 2

tataḥ kalker abhiprāyaṁ
viditvā vāsastvaran
visvakarmāṇam āhūya
vacanaṁ cedaṁ abaravıt

Meanwhile, when Indra realized the intention of Lord Kalki, he called for Viśvakarmā and gave him orders.

Text 3

indra uvāca
visvakarmana sambhale tvaṁ
gṛhodyā nāṭṭya ghaṭṭitam
prāsāda harmya sambhādhaṁ
racaya svarṇasañcayaiḥ

Indra said: O Viśvakarmā, you should immediately go to the village of Śambhala and construct many palaces, ornamental gates, residential buildings, and apartments, using as much gold as possible, and decorate the village with beautiful gardens.

Text 4

ratna sphaṭika vaidūrya
nānāmaṇi vinirmitaiḥ
tatraiva silpa naipuṇyaṁ
tava yaccāsti tat kuru

The entire village should be bedecked with precious jewels and crystal. Do not hesitate to display your full expertise in the art of architecture.

Text 5

srutvā harervaco visvakarmā
sarma nijaṁ smaran
sambhale kalamesasya
svastyādi pramukhān gṛhān

Being ordered by Indra in this way, and realizing that this was a golden opportunity to attain true benefit, Viśvakarma immediately went to Śambhala village and began constructing a beautiful residence for the husband of Lakṣmī.

Text 6

haṁsa siṁha suparṇādi
mukhāṁs cakre sa visvakṛt
uparyu pari tāpagna
vātāyana manoharān

Indeed, he built many houses. One house was shaped like a swan, another house was shaped like a lion, and still another house looked like the face of a donkey. These buildings were two, three, or even more stories tall, and they were all centrally air-conditioned.

Text 7

nānāvana latodyāna
sarovāpı susobhitaḥ
sambhalas cābhavat kalker
yathendrasya amarāvatī

The entire village was decorated with forests, gardens, lakes, and public wells. Indeed, the village of Śambhala came to resemble Indra's abode, Amarāvatī.

Texts 8-10

kalkistu simhalād dvīpad
vahiḥ senā ganairvṛtaḥ
tyaktvā kārumatīm kūle
pāthodhare karot sthitim

bṛhadrathastu kaumudyā
sahitaḥ snehakātaraḥ
padmayā sahitāyāsmai
padmanāthāya viṣṇave

dadau gajānāma yutam
lakṣam mukhyañca vājinām
rathānāñca dvisāhasram
dāsīnām dve sate mudā

Meanwhile, Lord Kalki, His army, and associates left Kārumati and started for Śambhala. After traveling some distance, the Lord set up camp on the shore of the ocean. Out of affection for his daughter, King Bṛhadratha mounted a buffalo named Kaumudi and followed his son-in-law, Lord Kalki, and daughter, Padmāvatī, up to the sea shore, where he gave them ten thousand elephants, one hundred thousand horses, two thousand chariots, and two hundred maidservants.

Text 11

dattvā vāsāmsi ratnāni
bhakti snehāsru locanaḥ
tayormukhā lokanena
nāsakat kiyadī ritum

With great affection, he also gave them various kinds of jewels and fine garments. The king couldn't take his eyes off the beautiful faces of his son-in-law and daughter. Indeed, he could not utter a word, being overcome by strong emotions.

Text 12

mahāviṣṇu dampatī tau
prasthāpya punarāgatau
pūjitau kalki padmābhyām
nijakāru matīm purīm

Lord Kalki and Padmāvatī honored and pacified King Bṛhadratha, and then begged permission to depart. Feeling great distress in separation, King Brhadratha finally returned to his capital, Kārumati.

Texts 13-14

kalkistu jaladherambho
vigāhya pṛtanāgaṇaiḥ
pāraṁ jigamiṣuṁ drṣṭvā
jambukaṁ stambhito'bhavat

jalastambham athālokya
kalkiḥ sabala vāhanaḥ
prayayau payasām rāser
upari sri niketanaḥ

Lord Kalki then bathed in the ocean, along with His associates. Suddenly, He saw a jackal crossing the ocean, appearing to walk on the surface of the water. Upon looking more closely, however, Lord Kalki saw that there was a bridge spanning the ocean. Taking advantage of this bridge, the Lord, His carriers, and His army crossed over to the mainland.

Text 15

gatvā pāraṁ sukaṁ prāha
yāhi me sambhalālayam

After arriving at the far shore, Lord Kalki addressed His parrot: O Śuka, go now to My house in the village of Śambhala.

Text 16

visvakarma kṛtaṁ yatra
deva rājājñayā bahu
sadma saṁbhādham amalaṁ
matpriyārthaṁ susobhanam

There you will find that Viśvakarma, the architect of the demigods, has constructed many beautiful palaces and residential quarters for My pleasure, by the order of Indra.

Text 17

tatrāpi pitror jñātınām
svasti brūyā yathocitam
yadatrāṅga vivāhādi
sarvaṁ vaktuṁ tvamarhasi

Go ahead and convey the news of my welfare to my father, mother, and other relatives. Tell them everything about My marriage.

Text 18

pascāda yāmi vṛtastai
taistvamādau yāhi sambhalam

You go on ahead, and I will soon arriver there, with My army.

Text 19

kalker vacanam ākarṇya
kīro dhīrastato yayau
ākāsa gāmī sarvajñaḥ
sambhalaṁ surapūjitam

Being ordered in this way by Lord Kalki, Śuka, who was very sober by nature, immediately flew into the sky and in a very short while, arrived at Śambhala, which was highly regarded even by the demigods.

Text 20

saptayojana vistırṇaṁ
cāturvarṇa janākulam
sūrya rasmi pratīkāsaṁ
prāsāda satasobhitam

The village was seven *yojanas* across, and inhabited by members of all four *varṇas*. Throughout the village were memorial columns made of white marble that shone like the sun.

Texts 21-22

sarvarttu sukhadaṁ ramyaṁ
sambhalaṁ vihvalo'visat
gṛhād gṛhāntaraṁ dṛṣṭvā
prāsādādapi cāmvaram

vanād vatāntaraṁ tatra
vṛkṣād vṛkṣāntaraṁ vrajan

The wonderful quality of this village was that no one experienced distress because of the climate during any season. Śuka's heart became filled with wonder upon seeing the beauty of this village. He went from one house to another, from one palace to another, up into the sky, over the numerous gardens, flying from one tree to another.

Texts 23-24

sukaḥ sa viṣṇuyasasaḥ
sadanaṁ mudito'brajat
taṁ gatvā rucirā lāpaiḥ
kathayitvā priyāḥ kathāḥ

kalker āgamanaṁ prāha
siṁhalāt padmayā saha

At last, Śuka arrived at Viṣṇuyaśa's house with great delight. In a very sweet voice, he informed Viṣṇuyaśa of Lord Kalki and Padmā's arrival from the island of Siṁhala.

Text 25

tatantvaran viṣṇuyasāḥ
samānārghya prajājanān
visākha yūpa bhūpālaṁ
kathāyāmāsa harṣitaḥ

Viṣṇuyaśā then hurriedly went to see King Viśākhayupa in a happy mood and disclosed to him the news, which quickly spread to all the distinguished citizens.

Text 26

sa rājā kārayāmāsa
pura grāmādi maṇḍitam
svarṇakumbhaiḥ sadambhobhiḥ
pūritais candanokṣitaiḥ

King Viśākhayūpa ordered his servants to decorate the entire village with pitchers filled with water and decorated with designs drawn with sandalwood paste.

Text 27

kālā guru sugandhāḍhayair
dīpa lājāṁ kurākṣataiḥ
kusumai sukumāraisca
rambhā puga phalaṇvitai

susubhe sambhala grāmo
vibudhānām manoharaḥ

Śambhala, which was pleasing to the hearts of even demigods, was thus smeared with *aguru* and other fragrant substances, illuminated with many excellent lamps, and decorated with garlands of fragrant flowers, fruit, twigs, rice paddy, and so on.

Text 28

taṁ kalkiḥ prāvisad bhīma
senāgaṇa vilakṣaṇaḥ
kāminī nayanānanda
mandirāṅgaḥ kṛpānidhiḥ

Finally, the merciful Lord Kalki, who gives pleasure to the eyes of all young women, and who possesses a most enchanting form, entered the village, surrounded by His formidable army.

Text 29

padmayā sahitaḥ pitroḥ
pādayoḥ praṇato'patat
sumatir muditā putraṁ
snuṣāṁ sakraṁ sacīmivā

dadrse tvamarāvatyāṁ
pūrṇa kāmādithiḥ satı

First, Lord Kalki and Padmāvati offered obeisances to Viṣṇuyaśā and his wife. Just as Aditi becomes jubilant upon seeing her son, Indra, the king of the demigods, along with his wife, Śacī, the chaste Sumati became very satisfied to see her son and daughter-in-law.

Texts 30-31

smbhala grāma nagarı
patākā dhvaja sālinı

avarodha sujaghanā
prāsāda vipulastanī

mayūra cūcukā haṁsa
saṁgha hāra manoharā
paṭta vāsodyota dhūma
vasanā kokila svanā

sahāsa gopura mukhī
vāmanetrā yathāṅganā
kalkiṁ patiṁ guṇavatī
prāpya reje tamīśvaram

It appeared that the village of Śambhala was also a jubilant woman welcoming the return of her husband, Lord Kalki. Being decorated so beautifully, she appeared very charming. The interior of the village was her thighs, the palaces were her breasts, the peacocks were her nipples, the swans were her necklace of pearls, the fragrant smoke was her garments, the sounds of the cuckoos were her words, and the gates were her enchanting smile. The village thus appeared like a very clever girl casting a sidelong glance.

Text 32

sa reme padmyā tatra
varṣa pūgāna jāśrayaḥ
saṁbhale vihvalācāra
kalkiḥ kalka vināśanaḥ

The unborn Lord Kalki, who is the shelter of everyone and the destroyer of all sins, appeared to forget His mission as He spent many years enjoying life with Padmāvati.

Texts 33

kaveḥ patnī kāma kalā
suṣuve parameṣṭhinau
vṛhat kīrtti vṛhadbāhū
mahābala parākramau

After some time, Lord Kalki's brother, Kavi, begot two sons in the womb of his wife, Kāmakalā. Their names were Bṛhatkīrti and Bṛhatvāhu.

Texts 34-35

prājñasya sannatir bhāryā
tasyāṁ putrau babhūvatuḥ
yajñavijñau sarvaloka
pūjitau vijitendriyau

sumantrakastu mālinyāṁ
janayāmāsa sāsanam
vegavantañca sādhūnāṁ
dvāvetāvu pakārakau

Prājñā also begot two sons within the womb of his wife, Sannati. They were named Yajña and Vijña. These two boys were self-controlled, and thus respected by everyone. Sumantu also begot two sons, named Śāsana and Vegavāna, in the womb of his wife, Mālinī. These sons were the benefactors of human society.

Text 36

tataḥ kalkisca padmāyaṁ
jayo vijaya eva ca dvau
putrau janayāmāsa
lokakhyātau mahābalau

Lord Kalki also begot two sons in the womb of Padmāvati. Their names were Jaya and Vijaya, and both possessed incomparable prowess.

Texts 37-39

etaiḥ parivṛto'mātaiḥ
sarvaṁsampat samanvitau
vājimedha vidhānārtham
udyataṁ pitaraṁ prabhuḥ
samīkṣya kalkiḥ provāca
pitāmaham ivesvaraḥ

diśāṁ pālān vijityāhaṁ
dhanānyā hṛtya ityuta
kārayiṣyāmyi asvamedhaṁ
yāmi digvijayāya bhoḥ

Lord Kalki appeared to flourish, being surrounded by all these family members. Once, Lord Kalki's father, Viṣṇuyaśa, who was on the level of Lord Brahmā, decided to perform a horse sacrifice. Understanding the intention of His father, Lord Kalki said: My dear father, I will go out and defeat all other kings in battle and thus bring you sufficient wealth so that you can conduct the horse sacrifice properly.

Text 40

iti praṇamya taṁ prītyā
kalkiḥ para purañjayaḥ
senāgaṇaiḥ parivṛtaḥ
prayayau kīkaṭaṁ puram

Lord Kalki, who was certainly capable of conquering all other kings, offered His obeisances to his father and then set out with his army to first conquer Kikaṭapura.

Text 41

buddhālayaṁ suvipulaṁ
vedadharma vahiṣkṛtam
pitṛdevārcanā hīnaṁ
paraloka vilopakam

Most of the inhabitants of this city were Buddhists, who never offered oblations to their forefathers, nor worshiped the demigods. In fact, they never even considered what kind of life they would have after death.

Text 42

dehātma vāda bahulaṁ
kulajāti vivarjitam dhanaiḥ
strībhir bhakṣya bhojyaiḥ
svaparābheda darśinam

They accepted their bodies as the self because they had no information of the eternal soul. They did not designate themselves or their families in terms of caste, and thus there was no conception of high or low birth. As far as earning wealth, marriage, or eating were concerned, they had no sense of discrimination.

Texts 43-44

nānājanaiḥ parivṛtaṁ
pāna bhojana tatparaiḥ
srutvā jino nijagaṇaiḥ
kalker āgamanaṁ krudhā

akṣauhiṇibhyāṁ sahitaḥ
saṁbabhūva purādvahiḥ

The people of that city were interested only in eating, drinking, and making merry. When the ruler of that city, who was named Jina, heard that Lord Kalki had come to fight, He quickly gathered an army consisting of one *akṣauhini*.

Text 45

gajaratha turagaiḥ samācitā bhū
kanaka vibhūṣaṇa bhūṣitair varāṅgaiḥ
śataśata rathibhir dhṛtāstra śastrair dhvaja
paṭārāji nivāritāta pairbabhau sā

Very soon, the city became filled with numberless horses, chariots, elephants, chariot drivers decorated with golden ornaments, and infantry soldiers. All of the soldiers were fully equipped with weapons, and they carried their flag. The whole city thus seemed transformed into a beautiful battlefield.

Thus ends the translation of the thirteenth chapter of *Śrī Kalki Purāṇa.*

Chapter Fourteen

Lord Kalki Conquers the Buddhists Who Opposed Him

Text 1

suta uvāca
tato visnuh sarvajisnuh
kalkih kalka vinasanah
kalayamasa tām senām
karinimiva kesari

Sūta Gosvāmī said: Just as a lion, the king of the jungle, attacks a female elephant, Lord Kalki, the life and soul of all living entities, attacked the army of Buddhists.

Texts 2-3

senānganām tam rati sangaraksatim
raktaka vastram vivrtoru madhyam
palāyatim caru vikirna kesām
vikujatim praha sa kalkinayakah

re bauddhah ma palayadhvam
nivatadhvam ranangane
yudhyadhvam paurusam sadhu
darsayadhvam punarmama

Thereafter, a fierce battle took place between the Buddhists and Lord Kalki When the Buddhists became disheartened and began fleeing from the battle, Lord Kalki, acting as the commander-in-chief of His army, addressed the opposing warriors, who were injured in the battle, whose garments and armor were scattered here and there, whose hair had become loosened, and who were screaming loudly in pain: O Buddhists, do not run away from the battlefield. Stay here and fight to the best of your ability so that you will avoid the shame of being considered cowards

Texts 4-5

jino hinabalam kopat
kalker ākarnya tadvacah

pratıyoddhum vrsarudhah
khadgacarma dharo yayau

nana prahara nopeto
nanāyudha vısaradah
kalkınā yuyudhe dhıro
devānām vısmayavahah

Although Jına had been ınjured, he became enraged upon hearıng Lord Kalkı's tauntıng words. After pıckıng up hıs sword and shıeld, he rushed at Lord Kalkı, who was sıttıng on Hıs horse. In the duel that ensued, both fought wıth great enthusıasm so that even the demıgods, who were watchıng from the heavens, became surprısed to wıtness Jına's skıll ın fıghtıng.

Text 6

sulena turagam vıddhvā
kalkım vanena mohayan
kodıkrtya dratam bhumer
nāsakat tolanadrtah

The greatly powerful Jına pıerced Kalkı's horse wıth hıs trıdent and then made the Lord fall unconscıous by hıs onslaught of arrows. At thıs, the wıcked Jına attempted to capture Lord Kalkı, but was unable to pıck Hım up.

Text 7

jıno vısvambharam jñātvā
kodha kulıta locanah
cıcchedāsya tanutranam
kalkeh sastrañca dasavat

Lord Kalkı had become so heavy that Jına could not even move Hım and thıs fueled hıs rage. Beıng unable to take Lord Kalkı prısoner, Jına fınally took Hıs crown and weapons and fled.

Text 8

vısākha yūpo'pı tathā
nıhatya gadayā jınam
mūrcchıtam kalkımādāya
lılayā rathamaruhat

Meanwhile, King Viśākhayūpa, who had accompanied Lord Kalki, became furious upon seeing this and so he went and struck Jina with his club. After accomplishing this feat, the king carefully picked up Lord Kalki and placed Him on his chariot.

Text 9

labdhasaṁjñas tathā kalkiḥ
sevakotsāha dāyakaḥ
samutpatya rathāt tasya
nṛpasya jinamā yayau

Soon Lord Kalki regained consciousness and began to rally His soldiers. The Lord then jumped from Viśākhayūpa's chariot and charged at Jina.

Texts 10-11

śūlavyathāṁ vihāyājau
mahāsattvastu raṅgamaḥ
riṅgaṇair bhramaṇaiḥ pāda
vikṣepahana nairmuhuḥ

daṇḍāghātaiḥ saṭākṣepair
bauddha senā gaṇāntare
nijadhāna ripūn kopāt
sataśo'tha sahasraśaḥ

Although Lord Kalki's wonderful horse had been injured by Jina's trident, he soon regained his composure and began roaming over the battlefield, jumping fiercely while angrily attacking hundreds and thousands of Buddhist soldiers. In this way, Lord Kalki's horse killed many sinful men.

Text 12

niśvāsa vātai ruḍḍīya
kecid dvīpāntare'patan
hastyaśva ratha sambhādhāḥ
patitā raṇamūrddhani

Indeed, the heavy breathing of Lord Kalki's horse caused many opposing soldiers to fly into the sky and then fall down at distant places.

Some of them fell upon the horses and chariots as they descended onto the battlefield.

Text 13

gargyā jaghnuh ṣaṣṭīśataṁ
bhargyaḥ koṭi śatāyutam
viśālastu sahasrāṇāṁ
pañcavimsaṁ raṇe tvaran

Within a short period of time, Gargyā and his associates killed six thousand Buddhist warriors. Bhargya killed ten million enemy soldiers with the help of his army, and Viśāla killed twenty-five thousand.

Text 14

ayute dve jadhānājau
putrābhyāṁ sahitaḥ kaviḥ
daśalalaṁ tathā prājñaḥ
pañcalakṣaṁ sumantrakaḥ

Kavi and his two sons fought valiantly, killing twenty thousand enemy soldiers. One million soldiers were killed at the hands of Prājña, and five hundred thousand were eliminated by Sumanta.

Text 15

jinaṁ prāha hasan kalkis
tiṣṭhāgre mama durmate
daivaṁ māṁ viddhi sarvatra
śubhāśubha phalapradam

Thereafter, Lord Kalki addressed Jina: O sinful one, do not run away! Come before Me and fight! Know Me to be the personification of destiny, which awards everyone the results of their pious and sinful acts.

Text 16

madvāṇa jāla bhinnāṅgo
niḥsaṅgo yāsyasi kṣayam
na yāvat paśyatāvat tvaṁ
bandhūnāṁ lalitaṁ mukham

Very soon your body will be pierced by My arrows so that you will be forced to leave this world forever, without any companion. Thus, you

have very little time left to show your face to your relatives

Texts 17-18

kalker iti ritam srutva
jinah prāha hasan bali
daivam tvadrsyam sastre
te badho'yam urarikrtah

pratyaksa vadino bauddhā
vayam yuyam vrthāsramah
yadi va daiva rūpastvam
tathāpyagre sthita vayam

yadi bhettasi vānaughais
tada bauddhaih kimatra te

After hearing the speech of Lord Kalki, Jina laughed sarcastically and replied Fate cannot be seen. I believe in direct perception because I follow the philosophy of Buddhism. We do not believe anything unless we can perceive it We believe that destiny can be changed because this is the verdict of our scriptures. If You are actually the Supreme Personality of Godhead as You claim, then kill us What can be gained by merely uttering boasting words? We Buddhists will never accept You

Text 19

sopālambham tvaya khyātam
tvayaye vāstu sthiro bhava
iti krodhad vānajaleh
kalkim ghoraih samavrnot

Whatever You have claimed to be my destiny will actually be Your own Just remain before me and see

After saying this, Jina covered the entire body of Lord Kalki with his sharp arrows.

Text 20

sa tu vanamayam varsam
ksayam ninyer'ka vaddhimam

As fog is dissipated by the rising of the sun, Jina's shower of arrows vanished by the influence of Lord Kalki's potency

Texts 21-22

brahmam vayavyam agneyam
parjanyam cānyadāyudham
kalker darsanamātrena
nisphalānya bhavan ksanat

yathosare vijamuptam
dānama srotriye yatha
yathā visnau satām dvesāt
bhaktiryena krtāpyaho

Simply by Lord Kalki's presence, all of the enemy's weapons, including the *brahmāśtra*, *āgneyastra*, *vāyavyastra*, and *pārjanyastra*, were rendered ineffective, just like seeds sown in the desert, donations given to unworthy persons, or devotional service to Lord Hari executed out of envy.

Text 23

kalkistu tam vrsārūdham
avaplutya kace'grahit
tatastau petatur bhumau
tamracudaviva krudhā

In an instant, Lord Kalki jumped into the air and caught hold of Jina's hair as he sat upon his bull carrier. Both Lord Kalki and Jina fell to the ground, like two *tāmracūda* birds, and began to wrestle.

Text 24

patitvā sa kalki kacam
jagraha tatkaram kare

Jina then grabbed Lord Kalki by the hair with one hand warded off His blows with the other.

Text 25

tatah samutthitau vyagrau
yatha cānūra kesavau
dhrtahastau dhrtakacau
rksaviva mahābalau

yuyudhāte mahavirau
jinakalki nirāyudhau

Thereafter, appearing just like Cānūra and Lord Krsna, the two stood up and continued wrestling, grabbing each other's hair and arms. The two great heroes had no weapons in their hands as they fought each other like two powerful bears.

Text 26

tatah kalkir mahayodhi
padāghātena tatkatim
vibhājya pātayā māsa
tālam mattagajo yathā

As a maddened elephant breaks a palm tree, the most expert of all fighters, Lord Kalki, broke Jina's spine with a powerful kick, so that the king of the Buddhists fell dead onto the ground.

Text 27

jinam nipatitam drstva
bauddhā haheti cukrusuh
kalkeh senāgana viprā
jahrsur nihatārayah

When the Buddhist soldiers saw their leader lying dead upon the ground, they began to wail in agony. O *brāhmanas*, the killing of Jina immersed the soldiers of Lord Kalki into an ocean of great happiness.

Text 28

jine nipatite bhrātā
tasya suddhodano bali
pādacāri gadapānih kalkim
hantum drutam yayau

After witnessing the death of his brother, the greatly powerful Śuddhodana picked up a club and charged at Lord Kalki, bent upon destroying Him.

Text 29

kavistu tam vānavarsaih
parivārya samantatah
jagarja paraviraghno
gajamāvrtya simhavat

In response, Lord Kalki, who very expertly killed all the heroic warriors that opposed Him as they were seated on the backs of their elephants, released an incessant shower of arrows at Śuddhodana while roaring like a lion.

Text 30

gadāhastam tamalokya
pattim sa dharmavit kavih
padātigo gadāpānis
tasthau suddhodanāgratah

When the pious hero, Kavi, saw Śuddhodana coming with a club in his hand, he got down from his elephant and obstructed his path while wielding his own club.

Texts 31-32

sa tu suddhodanastena
yuyudhe bhima vikramah
gajah prati gajeneka
dantābhyām sagadā vubhau

yuyudhate mahāvirau
gadāyuddha visāradau
krta pratikrtau mattau
nadantau bhairavān ravan

A fierce battle then ensued between Kavi and Śuddhodana. As an elephant fights with another inimical elephant with its tusks, the great hero, Kavi, who was very expert in fighting with the club, confronted Śuddhodana. Because they were intoxicated by fighting, they roared loudly while challenging one another with harsh words. Both tried their best to defend themselves from their opponent's blows.

Text 33

kavistu gadayā gurvya
suddhodana gadām nadan
karada pāsyasu taya
svayā vaksasya tadayat

Finally, while roaring like a lion, Kavi struck Śuddhodana with his club so forcefully that Śuddhodana's club fell from his hands. Taking advantage of this opportunity, Kavi landed a very powerful blow to the chest of his enemy.

Text 34

gadaghatena nihato
virah suddhodano bhuvi
patitvā sahasottthaya
tam janghe gadayā punah

Although the powerful Śuddhodana fell to the ground, he quickly regained his composure and stood up after picking up his club. By maneuvering very quickly, he was able to smash his club upon Kavi's head.

Text 35

samtāditena tenapi
sirasā stambhitah kavih
na papāta sthitasra
sthānuvad vihyalendriyah

That blow was so forceful that although Kavi did not fall to the ground, he was dazed and thus stood motionless.

Text 36

suddhodanas tamalokya
sahāsāram rathāyunaih
prāvrtam tarasā mayā
devimāne tumāyayau

Still, Śuddhodana understood that Kavi was not an ordinary warrior but was immensely powerful and surrounded by thousands of chariots. Therefore, he decided to leave the battlefield and bring Māyā-devī.

Text 37

yasyā darsana mātrena
devasura narādayah
nihsārāh pratimākarā
bhavanti bhuvanāsrayāh

His reason for summoning Māyādevī was that as soon as any demigod, demon, or human being within the three worlds would see her, he would immediately become stunned, like a statue.

Text 38

bauddhā sauddhodanadyagre
krtva tamagratah punah
yoddhum samāgatā mleccha
koti laksa sataírvrtah

After regrouping, Śuddhodana and his millions of *mleccha* soldiers, entered the battlefield, keeping Māyā-devī in front

Text 39

simha dhvajotthita ratham
pheru kaka ganāvrtām
sarvāstra sastra jananim
sadvarga parisevitām

Māyā-devī sat on a chariot whose flag was marked with the symbol of a lion, and she manifested various kinds of weapons. Crows and vultures surrounded her, screaming with shrill voices. The six enemies, headed by lust, engaged in her personal service.

Texts 40-41

nānārūpām balavatim
triguna vyakti laksitām
māyām niriksya puratah
kalkisenā samapatat

nihsārāh pratimākārāh
samastah sastrapānayah

Being confronted by the incredibly powerful Māyā-devī, who can assume any form at will, and who is constituted of three modes of material nature, the army of Lord Kalki gradually weakened. Indeed, all the great warriors in Lord Kalki's army, who were well-equipped with celestial weapons, lost their prowess so that they simply stood motionless, like statues.

Text 42

kalkistānā lokya nijān
bhrātṛjñāti suhṛjjanān
māyayā jāyayā jīrṇān
vibhurāsīt tadagrataḥ

Lord Kalki saw that His brother and the other warriors had become afflicted by His inferior energy, *māyā*, and so He quickly approached her.

Text 43

tāmālokya varārohāṁ
srī rūpāṁ harirīsvaraḥ
sā priyeva tamālokya
praviṣṭā tasya vigrahe

Suddenly, much to everyone's astonishment, beautiful Māyā-devī, who is an expansion of Lakṣmī, merged into the body of Lord Kalki, like a beloved consort.

Text 44

tāmanālokya te bauddhā
mātaraṁ katidhā varāḥ
ruruduḥ saṁghaso dīnāḥ
hīnasva balapauruṣāḥ

vismayāviṣṭa manasaḥ
kva gateyam athābruvana

Because of Māyā-devī's sudden disappearance, the hearts of the Buddhist leaders became filled with anxiety. They lost all their strength and began to cry like lost children. They cried out: Alas! Where did our mother go?

Text 45

kalikaḥ samālokanena
samutthāpya nijān janān
nisāta masimādāya mlecchān
hantuṁ mano dadhe

Meanwhile, simply by Lord Kalki's compassionate glance, all of His warriors regained their composure so that they easily slaughtered the *mlecchas* with their sharp swords.

Texts 46-47

sannaddhaṁ turagārūḍha
dṛḍhahasta dhṛtatsarum
dhanurniṣaṅgam aniśaṁ
vāṇajāla prakāśitam

dhṛtahasta tanutrāṇa
godhāṁguli virājitam

Lord Kalki mounted His horse after putting on armor. He equipped Himself with a sharp sword, bow, and a quiver full of arrows. In this scene, Lord Kalki appeared very beautiful.

Text 48

megho paryupta tārābhaṁ
daṁsana svarṇavindukam
kirīṭa koṭi vinyasta
maṇirāji virājitam

Golden dots on the Lord's dark forehead appeared like twinkling stars in the cloudy sky. His diamond crown enhanced His beauty even further.

Text 49

kāminı nayanānanda
sandoha rasamandiram
vipakṣa pakṣa vikṣepa
kṣipta rūkṣa kaṭākṣakam

Desiring to annihilate the enemy warriors, Lord Kalki, whose glance increases the pleasure of all young girls, and who is the abode of transcendental mellows, glared at them in a very angry mood.

Text 50

nijabhaktajanollāsa
saṁvāsa caraṇāmbujam

niriksya kalkim te bauddhas
tatra surdharma nindakah

The hearts of the devotees became joyful while gazing at the Lord's lotus-like face in this angry feature. However, the Buddhists, who always blaspheme religious principles, became extremely frightened while looking at Lord Kalki, who is the reservoir of all pleasure, and especially the giver of pleasure to the eyes of women.

Text 51

jahrsuh surasanghā khe
yagahuti hutāsanah

The hearts of the demigods became jubilant when they understood that they would once again receive their shares of sacrificial offerings.

Text 52

subala milana harsah
satrumasaika harsah
samara vara vilasah
sadhu satkara kasah

svajana durita hartta
jivajātasya bhartta
racayatu kusalam vah
kama puravatārah

Lord Kalki, who incarnates for the pleasure of His devotees, removes the distress of the pious, is the maintainer of all living entities, and appears in this world to fulfill the desires of all saintly persons, was determined to eliminate His enemies by utilizing the prowess of His vast army.

Thus ends the translation of the fourteenth chapter of *Śrī Kalki Purāna*

CHAPTER FIFTEEN

Lord Kalki Is Attacked By The Mleccha Women Instructions by the Weapons Personified

Text 1

sūta uvaca
tatah kalkır mlecchaganan
karavālena kalıtān
vanaıh samtadıtānanyan
anayad yamasādanam

Sūta Gosvāmī saıd: Some of the *mlecchas* were kılled when they were pıerced by Lord Kalkı's arrows, and some of them went to the abode of Yamarāja after beıng cut to pıeces by Hıs sword.

Text 2

vısākhayūpo'pı tathā
kavıprājña sumantrakah
gārgya bhargya vısālādyā
mlecchan jaghnur asesatah

Innumerable other *mleccha* warrıors were kılled by the Lord's assocıates, such as Vıśākhāyūpa, Kavı, Prājña, Sumantu, Gārgya, Bhargya and Vıśāla.

Text 3

kapota romā kakāksah
kaka krsna dayo'pare
bauddhah sauddhadanā yatā
yuyudhuh kalkı saınıkaıh

Many Buddhısts, headed by Kapotaromā, Kākāksa, Kākakrsna, and Śuddhodana joıned the battle agaınst Lord Kalkı's army

Text 4

tesam yuddham abhud ghoram
bhayadam sarvadehınam

bhutesananda janakam
rudhirā runa kardamam

Everyone who witnessed that great battle became astonished and frightened, although the Lord of the living entities felt blissful. Indeed, the entire battlefield became mired with blood.

Text 5

gajasva rathasamghānām
patatām rudhira sravaih
sravanti kesasaivālā
vājigrāhā sugahika

So much blood poured from the bodies of the slain elephants, horses, and chariot drivers that a river of blood was created. In that river, the grass appeared like foam and the crocodiles in the form of horses created a terrifying sight.

Texts 6-7

dhanustarangā duspārā
gajarodh pravāhini
sirah kurmā rathatarih
pānimina srgāsagā

pravrttā tatra bahudha
harsayanti manasvinām
dundubheya ravā pheru
sakunananda dāyini

The arrows floating on the river of blood appeared like waves, the elephants seemed to form the two banks of that great river, the severed heads appeared like tortoises, the broken chariots looked like boats, the severed hands appeared to be fish, and the beating of the drums seemed to be the sound of the rushing currents. The sounds of the delighted crows and vultures could be heard on the banks of that river of blood. This scene, although apparently ghastly, made the devotees jubilant.

Text 8

gajairgajā narairasvāh
kharairusta rathai rathah

nıpeturvana bhınnāngas
chınna bahvamghrı kandharāh

Countless warrıors who fought from atop theır horses, elephants, camels, and charıots fell down ınto that rıver wıth theır hands, legs, and heads eıther pıerced by arrows or severed from theır bodıes by the powerful enemy warrıors.

Text 9

bhasmanā gunthıta mukhā
raktavastra nıvarıtāh
vıkırnakesāh parıto
yāntı samnyāsıno yathā

Some of the warrıors had theır garments staıned wıth blood, some had theır faces covered wıth ashes, and some had dısheveled haır. Out of shame, the survıvors fled the battlefıeld lıke mendıcants runnıng from materıal entanglement.

Text 10

vyagrāh ke'pı palayante
yācantyanye jalam punah
kalkısena sugaksunnā
mleccha no sarma lebhıre

Some of the warrıors retreated and some felt thırsty and so begged for water. In thıs way, the *mleccha* soldıers scattered after beıng attacked by Lord Kalkı's army.

Texts 11-12

tesām strıyo ratharudhā
gajārūdha vıhangamaıh
samarudhā hayarudha
kharostr vrsavahanah

yoddhu samayayus tyaktvā
patyā patya sukhasrayān
rupavatyo yuvatyo'tı
valavatyah patıvratāh

The wives of the *mleccha* warriors then arrived on chariots, elephants, horses, camels, birds, asses, and bulls, to help their husbands fight. These women were young and beautiful, and strong, and they were not concerned about their children at home

Text 13

nanābharana bhūsadhyah
sannaddha visadaprabhāh
khadga sakti dhanur vāna
valayākta karambujah

These women were decorated with golden ornaments and they wore clothing that was suited for fighting. They came to the battlefield with swords, tridents, and bows and arrows in their hands. They had steel bangles on their wrists.

Text 14

svairinyo'pyati kaminyo
pumscalyasa pativrata
yuyuryoddhum kalkisainyaih
patinam nidhanaturāh

Some of these women were promiscuous, some were chaste, and some were simply prostitutes. Being overwhelmed by the death of their husbands or fathers, they marched onto the battlefield determined to fight with Lord Kalki's army.

Text 15

mrdbhasma kasthacitranām
prabhutamnāya sasanāt
sāksat patinam nidhanam
kim yuvatyo'pi sehire

It is said that people try to protect even insignificant possessions, such as things made of clay or wood, and so how is it possible that they would quietly tolerate the death of their beloved husbands?

Text 16

tah striyah svapatin vana
bhinnat vyakuli yendriyan

krtva pascād yuyudhire
kalkisainyair dhrtā yudhāh

The *mleccha* women kept their husbands, who were bewildered by the incessant attack of arrows, behind them and advanced to fight with weapons in their hands.

Text 17

tāh strirudviksya te sarve
vismaya smita mānasāh
kalkim āgatya te yodhāh
kathayāmāsur ādarāt

When the soldiers of Lord Kalki saw these women engaged in fighting, they became astonished and quickly approached the Lord to tell him of what was taking place.

Text 18

strināmeva yuyutsūnām
kathāh srutvā mahāmatih
kalkih samuditah prāyāt
svasainyaih sānugo rathaih

When the greatly heroic Lord Kalki heard about how His army was being attacked by a band of furious women, He was surprised. He mounted His chariot and went to the battlefield, accompanied by His brothers and their associates.

Text 19

tāh samālokya padmesah
sarva sastrāsra dhārinih
nāna vāhana samrūdhāh
krtavyūhā uvāca sah

Lord Kalki, the husband of Padmāvatī, came before the *mleccha* women, who were well-equipped with all kinds of weapons and arranged in a military phalanx while seated upon their carriers, and spoke as follows.

Text 20

kalkiruvāca
re striyaḥ sṛṇutāsmakaṁ
vacanaṁ pathyam uttamam
striyā yuddhena kiṁ puṁsāṁ
vyavahāro'tra vidyate

Lord Kalki said: My dear beautiful ladies, please listen to My words, which are meant for your benefit. It is not proper etiquette for a woman to fight with a man.

Text 21

mukheṣu candra vimveṣu
rājitālaka paṅktiṣu
prahariṣyanti ke tatra
nayanānanda dāyiṣu

Your moon-like faces are decorated with ornamental dots. By seeing your beautiful faces, everyone becomes happy. How can anyone discharge a weapon at such faces, or smash them with his fist?

Text 22

vibhrānta tāra bhramaraṁ
navakoka nadaprabham
dīrghāpaṅge kṣaṇaṁ yatra
tatra kaḥ prahariṣyati

On your moon-like faces, there are lotus-like eyes around which bee-like stars are slowly moving. How could a man hit such a charming face?

Text 23

vakṣojaa sambhū sattāra
hāravyāla vibhūsitau
kandarpa darpa dalanau
tatra kaḥ prahariṣyati

Your *śiva-liṅga* shaped breasts are beautifully adorned with snake-like necklaces. Their beauty certainly defeats the pride of Cupid. Who would like to smash these lovely breasts?

Text 24

lola līlā lakavrāta
cakorākānta candrakam
mukhacandraṁ cihnahınaṁ
kastaṁ hantum ihārhati

Your moon-like faces have been attacked by *cakora* birds in the form of your disheveled hair. Who would be capable of injuring such a spotless moon-like faces?

Text 25

stanabhāra bharākānta
nitānta kṣiṇa madhyamam
tanuloma latā bandhaṁ
kaḥ pumān prahariṣyati

Who could be shameless enough to hit your thin and charming waists, which are bent due to the burden of your heavy breasts, and which are decorated with fine lines of hair?

Text 26

nitrānandena netreṇa
samāvṛtam aninditam
jaghanaṁ sughanaṁ ramyaṁ
vāṇaiḥ kaḥ prahariṣyati

Who would be able to shoot arrows into your attractive thighs, which are very pleasing to the eyes of all men, which are very attractive, and which are broad and without flaw?

Text 27

iti kalkervacaḥ srutvā
prahasya prāhurādrtāḥ
asmākaṁ tvaṁ patīn haṁsi
tena naṣṭā vayaṁ vibho

hantuṁ gatānomastrāṇi
karāṇyevā gatānyuta

After being flattered by Lord Kalki in this way, the *mleccha* women said: My dear sir, because our husbands have been killed by You, we have also been killed by You.

After saying this, the women prepared to attack Lord Kalki, but they soon found that all of their weapons remained unmovable in their hands.

Text 28

khaḍga sakti dhanurvāṇa
sūla tomara yaṣṭayaḥ
tāḥ prāhuḥ purato mūrttāḥ
kārttasvara vibhūṣaṇāḥ

The next moment, all of the swords, tridents, bows, arrows, clubs, rods, and spears appeared before the women in their personified forms and spoke as follows.

Text 29

sastrāṇyūcuḥ
yamāsādya vayaṁ nāryo
hiṁsayāmaḥ svatejasā
tamātmānaṁ sarvamayaṁ
jānīta kṛtaniscayāḥ

The personified weapons said: My dear ladies, you should understand that this person is Lord Kalki, the incarnation of the Supreme Personality of Godhead. It is from Him alone, the Supreme Soul, that we receive our power to kill living entities. He is one without a second and the supreme controller of all existence. Have full faith in our words.

Text 30

tamīsam ātmanā nāryas
carāmo yadanujñayā
yatkṛtā nāma rūpādi
bhedena viditā vayam

We move about only by His order, and it is by His mercy that we have received our names and forms. We play a part in world events only because of Him.

Text 31

rūpagandha rasasparsa
sabdādyā bhūtapañcakāḥ
caranti yadadhiṣṭhānāt
so'yaṁ kalkiḥ parātmakaḥ

Being empowered by the Lord, the five gross material elements, which are the basis of the five objects of the senses, perform their duties. He is the Supersoul, residing within the hearts of all living entities and within every atom as well.

Text 32

kalasvabhāva saṁskāra
nāmādyā prakṛtiḥ parā
yasyecchayā sṛjatyaṇḍaṁ
mahā haṅkāra kādikān

According to His supreme will, the *mahat-tattva*, or aggregate material ingredients, acts as the original cause of the cosmic manifestation, including the time factor.

Text 33

yanmāyayā jagadyātrā
sargasthityanta saṁjñitā
ya evādyaḥ sa evānte
tasyāyaḥ so'yam īsvaram

It is the Lord's illusory energy, *māyā*, which manifests this material world and bewilders all the conditioned souls. The Supreme Lord is the ultimate cause of the creation and annihilation of everything. Anything considered auspicious exists in this world only because of Him.

Text 34

asau patirme bhāryāham
asya putrāpta vāndhavāḥ
svapnopa māstu tanniṣṭhā
vividhāscaindra jālavat

The bodily conception of life, which causes people to think, "He is my husband, she is my wife, he is my son, he is my friend, or he is my relative,"

is illusory and not at all factual, like a dream. This bodily conception of life is also made possible by Him alone

Text 35

sneha moha nibaddhanam
yatāyāta drsam matam
na kalki sevinam raga
dvesa vidvesa parinām

Those who are beyond the influence of material attachment and affection consider birth and death to be like temporary interruptions of an eternal journey. The devotees of Lord Kalki are above the duality of attachment and hatred and so they know very well that whatever is experienced in this world is not ultimate reality.

Text 36

kutah kālah kuto mrtyuh
ka yamah kvasti devata
sa eva kalkir bhagavan
mayayā bahulikrtah

How did the time factor come into existence? Under whose direction is death taking its toll? Who are the demigods? It is Lord Kalki alone who has assumed different forms with the help of His various energies.

Text 37

na sastrāni vayam na naryah
sampraharyā na ca kvacit
sastra prahartr bhedo'yam
avivekah paratmanah

My dear ladies, we are not simply weapons, nor do we have the power to kill anyone independently. "I am a weapon, I am a killer." Such conceptions are created by the illusory energy of the Supreme Lord, *māyā*.

Text 38

kalki dasasyapi vayam
hantum nārhah kathodbhutam
hanisyamo daityapateh
prahladasya yathā harim

When Lord Hari accepted the form of Lord Nrsimhadeva, by the request of Prahlāda, who was born in the family of Daityas, we were unable to strike Him. Now also we will not be able to injure Lord Kalki.

Text 39

ityastranam vacah srutva
striyo vismitamanasāh
sneha moha vinirmuktās
tam kalkim saranam yuyuh

After hearing these statements of the personified weapons, the ladies became thoughtful. Indeed, they had a change of heart, giving up all attachment and affection for their husbands, by taking shelter of Lord Kalki.

Text 40

tāh samālokya padmesah
pranatā jñānanisthaya
provaca prahasan bhakti
yogam kalmasa nāsanam

Padmāvati's husband, Lord Kalki, became pleased by the sincere surrender of the wives of the Buddhist soldiers. Thereafter, the Lord spoke to them about devotional service, which relieves one of all sinful reactions.

Text 41

larmayogañca ātmanistham
jñanayogam bhidāsrayam
naiskarmya laksanam tāsām
kathayāmasa madhavah

Lord Kalki described to them the science of the self, and how to execute *karma-yoga*. He also explained how one could actually become the master of his own destiny.

Text 42

tāh striyah kalkigadita
jñanena vijitendriyah
bhaktyā paramapustad
yoginām durlabham padam

These women learned how to control their senses by putting into practice the transcendental knowledge received from Lord Kalki and thus attain the supreme destination that is achieved by perfect *yogīs* in devotion.

Text 43

dattva moham mleccha bauddha striyanām
krtva yuddham bhairavam bhimakarmā
hatvā bauddhān mleccha saghāmsca
kalkis tesam jyotih sthānamāpūrya reje

In this way, Lord Kalki, the performer of very wonderful pastimes, defeated the Buddhists and *mlecchas* after a fierce battle. By His causeless mercy, the slain *mlecchas* and Buddhists returned to the effulgent abode of the Supreme Lord, and their wives also attained liberation.

Texts 44-45

ye srnvanti bauddha nidhanam
mlecchaksayam sādarat
lokāh sokaharam sada subha
karam bhakipradam madhave

tesāmeva punarna janma
maranam sarvārtha samparakaram
māya moha vinasanam
pratidinam samsāra tapacchidam

One who faithfully hears or recites this narration of how Lord Kalki defeated the Buddhists and *mlecchas* will be freed from all kinds of lamentation. He will achieve a life of auspiciousness and manifest devotional service unto Lord Hari He will no longer have to suffer the pangs of repeated birth and death. Simply by hearing this narration, one is awarded wealth, freedom from delusion, and relief from the miseries of material existence

Thus ends the translation of the fifteenth chapter of *Śrī Kalki Purāna*

The Killing of the Rāksasī, Kuthodarī

Text 1

sūta uvaca
tato bauddhan mlecchaganan
vıjıtya saha saınıkaıh
dhanānyā daya ratnānı
kıkatāt punara brajat

Sūta Gosvāmī saıd. After kıllıng the Buddhısts and *mlecchas* of Kıkatapura, Lord Kalkı took theır wealth and returned to Hıs capıtal, along wıth Hıs vast army

Text 2

kalkıh parama tejasvı
dharmanam parıraksakah
cakrarırtham samagatya
snānam vıdhıvad acarat

Lord Kalkı, the unlımıtedly powerful protector of relıgıous prıncıples, next went to Cakratīrtha and took a rıtualıstıc bath, accordıng to prescrıbed procedure.

Text 3

bhratrbhır lokapālābhaır
bahubhıh svajanaır vrtah
samayātān munımstatra
dadrse dınamānasan

One day, as the Lord was sıttıng ın Hıs assembly, surrounded by the *lokapālas*, Hıs relatıves, and other assocıates, He saw that some mıserable-lookıng sages were approachıng

Texts 4-6

samudbhıya gatamstatra
parıpahı jagatpate

ityukta vanto bahudhā
ye tānāha hariḥ paraḥ

bālakhilyādikānalpa
kāyān cıra jaṭādharān
vinayā vanataḥ kalkis
tānāha kṛpāṇan bhayāt

kasmād yūyaṁ samāyātāḥ
kena vā bhīṣitā vata
tamahaṁ nihan iṣyāmi
yadivā syāt purandaraḥ

These sages had come out of fear and they pleaded: O master of the universe, please protect us.

These sages were the Bālakhilyas. They were very short in stature, they were crowned with matted hair, and they wore torn cloth. Lord Hari inquired: Where are you coming from? Who are you afraid of? I will kill him, even if he is the lord of the demigods.

Text 7

ityāśrutya kalkivākyaṁ
tenollāsita mānasāḥ
jagaduḥ puṇḍarīkṣaṁ
nikumbha duhituḥ kathāḥ

When the sages heard the Lord give them this assurance, their happiness knew no bounds. Thereafter, the sages narrated the story of Nikumbha's daughter.

Text 8

munaya ūcuḥ
sṛṇu viṣṇuyasaḥputra
kumbhakarṇāt majātmajā
kuthodarīti vikhyātā
gaganārddha samutthitā

The sages said: My dear Lord, please hear our prayer. Kumbhakarṇa's son, Nikumbha, has a daughter named Kuthodarī. She is so tall that she reaches half way to the sky.

Text 9

kālakañjasya mahiṣī
vikañja jananī ca sā
hımālaye sirah kṛtvā
pādau ca niṣadhācale

sete stanaṁ pāyayanti
vikañja prasthita stanı

Her husband's name is Kālakañja. This demoniac couple has a son named Vikañja. Just now, Kuthodarī is lying down, breast-feeding her son, Vikañja. Her head rests on the Himālaya mountains and her legs reach to the Niṣadha mountain.

Text 10

tasyā nisvāsa vātena
vıvasā vayamāgatāḥ
daivenaiva samānıtāḥ
samprāptās tatpadāspadam

munayo rakṣaṇīyāste
rakṣaḥsu ca vipatsu ca

We have been pushed here by the force of her strong breath and so we consider it to be the arrangement of providence that we have met You. Now, kindly save us from the wrath of this Rākṣasī.

Text 11

iti teṣāṁ vacaḥ srutvā
kalkiḥ para purañjayaḥ
senāgaṇaiḥ parivṛto
jagāma himavadvirim

After hearing this from the sages, Lord Kalki immediately left for the Himālayas, accompanied by His army.

Texts 12-13

upatyakāṁ samāsādya
nisāmikāṁ nināya saḥ
prātar jigamıṣuḥ sainyair
dadṛse kṣıra nımnagām

samkhendu dhavalakarām
phenılām vrhatım drutam
calantım vıksya te sarve
stambhıta vısmayanvıtāh

The Lord passed the first nıght ın a valley, and as He was about to proceed the next mornıng, He spotted a rıver of mılk. The rıver was broad and whıte, lıke a conch shell, or moon rays, and ıt flowed very swıftly, so that everyone became astonıshed to see ıt.

Texts 14-16

senagana gajasvadı
rathayaudhaıh samāvrtah
kalkıstu bhagavamstatra
jñātartho'pı munısvaran

papraccha ka nadı ceyam
kathām dugdha vahābhavat
te kalkestu vacah srutva
munayah prahur adarat

srnu kalke payasvatyāh
prabhavam hımavadvırau
samayatā kuthodaryah
stana prasra vanādıha

Even though Lord Kalkı knew very well about that rıver, He nevertheless questıoned the sages, who were accompanyıng Hım: What ıs the name of thıs rıver? Why ıs ıt filled wıth mılk, and not water? The sages replıed. My dear Lord, we wıll dısclose to You the truth of thıs rıver. Thıs rıver has been created from the mılk that flows from one of Kuthodarī's breasts.

Text 17

ghatıka saptakaıh canyā
payo yasyatı vegıtam
hımasara tatakāra
bhavısyatı mahāmate

After seven hours, another sımılar rıver wıll be created. After some tıme, thıs rıver of mılk wıll freeze to become a sheet of whıte ıce.

Text 18

iti srutvā munimantu
vacanam sainikaih saha
aho kimasyā rāksasyah
stanādekā tviyam nadi

Upon hearing this from the sages, Lord Kalki and His soldiers exclaimed: Alas! How wonderful this is! A river has been created from the breast milk of a Rāksasī!

Text 19

ekam stanam payayati
vikañjam putram adarāt
na jane'syāh sarirasya
pramanam kati va bhavet

This Rāksasī affectionately feeds the milk from one of her breasts to her son, Vikañja. The size of that Rāksasī's body is beyond anyone's imagination.

Text 20

balam vasya nisācarya
ityūcur vismayanvitāh
kalkih parātmā sannahya
senabhih sahasā yayau

Alas! Who can estimate the strength of that Rāksasī?

As they were discussing the Rāksasī in this way, Lord Kalki and His soldiers approached her, who hunts her prey at night.

Text 21

muni darsita mārgena
yatrāste sa nisācari
puptram stana payayanti
giri murdhni ghanopama

With the assistance of the great sages, Lord Kalki ascended the mountains until He finally spotted the Rāksasī with a very dark complexion sitting on the peak of a mountain, breast-feeding her son.

Text 22

svāsa vatatı vātena
dura ksıpta vanadvıpah
yasyāh karnavıle sukham
prasuptah sımhasamkulāh

She breathed so heavıly that even wıld elephants were thrown far away ınto the forest. Lord Kalkı and hıs soldıers were astonıshed to see lıons sleepıng peacefully ınsıde the cavıtıes of her ears.

Text 23

putra pautra parıvrta
gırı gahvara vıbhramāh
kesamūlam upalambaya
harınā serate cıram

Deer were sleepıng ın the pores of her body, along wıth theır calves, havıng mıstaken them to be mountaın caves. They were freed from all fear of hunters and so the deer clung to the Rāksasī's body lıke lıce ın a person's haır.

Texts 24-25

yuka ıva na ca vyagrā
lubdhājātankaya bhrsam
tāmālokya gırermurdhnı
gırıvat paramādbhutam

kalkıh kamala patrāksah
sarvāmstanaha saınıkan
bhayodvıngnan buddhıhınan
tyaktodyama parıcchadān

Upon seeıng the Rāksası, who resembled a dark mountaın, lyıng on a mountaın peak, the lotus-petal eyed Lord Kalkı gave assurances to Hıs soldıers, who had become very frıghtened and had thus lost the wıll to fıght and were preparıng to throw down theır weapons.

Text 26

kalkıruvāca
gırırdurge vanhıdurgam
krtva tısthantu mamakah

gajasva rathayodhā ye
samāyāntu maya saha

Lord Kalki said: The infantry soldiers should construct a fort on this mountain and while remaining within, they should keep it surrounded by fire at all times. The rest of you warriors should mount your horses, elephants, and chariots and accompany Me as I accomplish My mission

Text 27

aham svalpena sainyena
yamyasyāh sanmukham sanaih
praharttum bana sandohaih
khadgasakti parasvadhaih

My strategy is that I will take only few soldiers and challenge the Rāksasī while showering our arrows, swords, and axes.

Text 28

ityuktvā sthāya pascattan
vānaistām samahanad vali
sa kruddhotthāya sahasa
nanarda paramādbhutam

After saying this, Lord Kalki left His vast army and approached the Rāksasī while showering torrents of arrows upon her. At this, the Rāksasī began to scream with rage.

Text 29

tena nādena mahata
vitrastās cābhavan janah
nipetuh sainikah sarve
murcchiya dharanitale

Her screams were so loud that everyone's senses were stunned. What to speak of the ordinary soldiers, even the generals fell unconscious onto the ground.

Text 30

sā rathamsca gajamscapi
vivrtāsya bhayānaka

jaghan prasvāsa vataih
samāniya kuthodari

Kuthodarī, the ferocious Rāksasī, then opened her mouth wide and swallowed all the chariots, elephants, and horses after pulling them toward her by her powerful inhalation.

Text 31

senāganas tadudaram
pravistah kalkinā saha
yatharksa mukhavatena
pravisanti pipilikah

When a bear breathes heavily, many insects and ants are drawn into his mouth. In the same way, Lord Kalki and His soldiers were forced to helplessly enter the Rāksasī's mouth.

Text 32

tad drstvā devagandharva
hahakāram pracakire
tatrastha munayah sepur
jepuscanye maharsayah

This stunned all the demigods and Gandharvas who were watching from the heavens, and made them bitterly lament. Some great sages cursed the Rāksasī while others recited prayers and *mantras* for the welfare of Lord Kalki.

Text 33

nipeturnye duhkhārtta
brahmana brahmavadinah
ruruduh sistayodha ye
jahrsus tannisācarah

Many qualified *brāhmanas* simply watched quietly, unable to even attempt to counteract their great distress. The devotees of Lord Kalki cried out in frustration, whereas the demons shouted with glee.

Text 34

jagatam kadanam drstva
sasmaratmanam ātmana

kalkih kamala patrāksah
surārāti nisūdanah

When Lord Kalki, the slayer of the demons who are inclined to harass the devotees, witnessed the distress of the spectators, He could not tolerate it and so He made up His mind to put an end to the Rāksasī without delay.

Text 35

vānāgnim cela carmābhyam
rathanair yāna dārubhih
prajvālyodara madhyena
karabalam samādade

Within the dark stomach of the Rāksasī, Lord Kalki created fire with one of His arrows and then made it blaze up by adding cloth, leather, and wood. When the fire blazed brightly, the Lord raised His powerful sword.

Texts 36-37

tena khadgena mahata
dāksyam nirbhidya bandhubhih
balibhir bhrātrbhir vāhair
vrtah sastrāsra pānibhih

vahirbabhūva sarvesah
kalkih kalkavināsanah
sahasrakso yathā vrtra
kuksim dambholi neminā

Just as Indra had previously pierced the abdomen of Vrtrāsura with his thunderbolt so that he could come out of the demon's body, Lord Kalki, the master of the universe and destroyer of all sinful reactions, emerged from the Rāksasī's abdomen, along with His friends, brothers, and soldiers, who were all well-equipped with weapons, after tearing open the right side of her ribcage.

Text 38

yonirandhrad gajarathastu
uragās cābhavan bahih
nāsikā karna vivarāt
ke'pi tasyāh vinirgatah

Some elephants, horses, chariots, and infantry soldiers emerged from the abdomen of the night-stalking Rāksasī, while others emerged through the holes of her body.

Text 39

te durgatās tatastasyah
sainikā rudhiroksitāh
tām vivyadhur niksipantim
tarasa caranau karau

After the blood-soaked soldiers came out from the Rāksasī's body, they saw her writhing in pain, flailing her arms and legs wildly, and so they picked up their bows and began showering their arrows upon her.

Text 40

mamara sā bhinna deha
bhinnakuksi sirodhara
nādayanti diso dyoh kham
cūrnayanti ca parvatān

Thus, the Rāksasī's entire body was pierced by sharp arrows, and this created a vast pool of blood. She screamed and her convulsions shook the mountain. In this way, her life came to an end.

Text 41

vikañjo'pi tathā viksya
mātaram kātaro'bhavat
sa vikañjah kudhā dhavan
senāmadhye nirāyudhah

When the Rāksasī's son, Vikuñja, witnessed the death of his mother, he became enraged and jumped in the midst of the ocean that was Lord Kalki's army, without even bothering to pick up a weapon.

Text 42

gajamala kulam vakso
vajirāji vibhusanah
mahāsarpa krtosnisah
kesari mudritangulih

Slain elephants appeared like a garland on his chest, horses were his ornaments, snakes became his crown, and lions were the rings on his fingers.

Texts 43-44

mamarda kalkisenām tām
matur vyasana karsitah
sa kalkistam brahmam astram
rāmadattam jighāmsaya

dhanusa pañcavarsiyam
rāksasam sastramādade
tenāstrena sirastasaya
chitva bhumāva patayat

Being overwhelmed by grief because of his mother's death, Vikañja began to torment Lord Kalki's soldiers. To eliminate this five-year-old Rāksasa, Lord Kalki invoked the *brahmāstra* that was given to Him by His teacher, Paraśurāma, That supreme weapon proceeded to sever Vikañja's head from his body.

Text 45

rudhiraktam dhātu citram
giri srngam iwādbhutam
saputrām raksasim hatva
muninam vacanad vibhuh

In response to the pleas of the great sages, Lord Kalki thus destroyed the formidable Rāksasī and her son on the peak of a mountain in the Himālayas.

Text 46

gangātire haridvare
nivāsam samakalpayat
devānam kusumasārair
munistrotraih sapujitah

After witnessing the death of the terrible Rāksasī, the demigods showered flowers upon Lord Kalki, and the sages offered Him nice prayers. Thereafter, Lord Kalki departed. That evening, He made His camp at Hardwar, on the banks of the River Ganges.

Text 47

ninaya tam nisām tatra
kalkih parijanavrtah
pratar dadarsa gangāyas
tire muniganān bahun

tasyah snanabyāja visnor
ātmano darsanā kulān

Lord Kalki, the incarnation of Lord Hari, passed the night at Hardwar, along with His associates and soldiers. Early the next morning, the great sages approached Lord Kalki on the pretext of bathing in the Ganges, being very eager for His *darśana.*

Text 48

haridvāre gangatata nikata
pindāraka vane vasantam
sri mantam nijagana vrtam
tam muniganah stavaih stutvā

stutva vidhivad uditair janhu
tanayam prapasyantam kalkim
muni janagana drustuma gaman

As Lord Kalki and His associates were enjoying the beautiful sight of the sacred river Ganges at Hardwar, the great sages approached Him and offered their obeisances. After doing so, the sages endeavored to please the Lord by offering Him selected prayers with great devotion.

Thus ends the translation of the sixteenth chapter of *Śrī Kalki Purāna.*

The Descendents of the Sūrya Dynasty and Lord Rāmacandra's Pastimes

Text 1

sūta uvāca
sukhagatan munın drstvā
kalkıh parama dharmavıt
pūjayıtva ca vıdhıvat
sukhāsınà nuvaca tān

Sūta Gosvāmī saıd: After the great sages were comfortably seated, Lord Kalkı, the protector of relıgıous prıncıples, worshıped them and then spoke as follows.

Text 2

kalıkaruvāca
ke yuyam suryya samkāsā
mama bhagya dupasthıtāh
tırthātanotsuka loka
trayānām upakārakah

Lord Kalkı saıd: You are as brıllıant as the sun, ınclıned to resıde ın holy places of pılgrımage, and engaged ın work for the welfare of the world. Who are you? You must have come here as a result of My good fortune.

Text 3

vayam loke punyavanto
bhagyavanto yasasvınah
yatah krpā katāksena
yusmābhır avalokıtāh

We are certaınly most fortunate because today your soothıng glances are cast upon Me.

Texts 4-7

tataste vamadevo'trir
vasistho galavo bhrguh
parasaro narado'svatthāma
ramah krpastritah

durvasa devalah kanvo
vedapramitir angirah
ete canye ca bahavo
munayah samsitavratāh

krtvagre marudevāpi
candrasuryya kulodbhavau
rājānau tau mahāviryyau
tapasyā bhiratau ciram

ūcuh prahrsta manasah
kalkim kalkavinasanam
mahodadhes tiragatam
visnum suragana yatha

In response, the great sages, Vāmadeva, Atri, Vaśistha, Gālava, Parāśara, Nārada, Aśvatthāmā, Paraśurāma, Krpācārya, Trita, Durvāsa, Devala, Kanva, Vedapramiti, and Angirā, as well as many others, along with King Maru and King Devapī of the Candra and Sūrya dynasties, all of whom were enriched by their severe penance, replied all together. The sages spoke to Lord Kalki just the demigods had previously spoken to Lord Hari on the shore of the Milk Ocean.

Text 8

munaya uvācah
jayāsesa jagannātha
viditākhila manasa
srsthi sthiti layadhyaksa
paramatman prasida nah

The sages said All glories to You, Lord of the universe! You reside within the hearts of all living entities. O Supreme Soul, You are the creator, maintainer, and destroyer of the universe. Please be merciful to us

Text 9

kalakarma gunāvāsa
prasarita nijakriya
brahmadinuta pādabja
padmanātha prasidanah

O husband of Padmāvatī, You are the eternal time factor and all activities within the universe are thus impelled by You alone. Even demigods like Brahmā glorify Your lotus feet. Please be satisfied to us.

Text 10

iti tesām vacah srutva
kalkih prāha jagatpatih
kavetau bhavatāmagre
sahāsattvau tapasvinau

After hearing these prayers, the Lord of the universe, Kalki, said. O sages, who are these two kings? They appear to be very powerful, as if they are enriched by the performance of severe penance.

Text 11

kathamatrā gatau stutvā
gangam mudita manasau
ka va stutustu jānhavyā
yuvayor namani ca ke

Why have they come here after offering prayers to the Ganges?

Lord Kalki then turned to the two kings and said: Why are you engaged in glorifying the River Ganges? Who are you? What are your names?

Text 12

tayormaruh pramuditah
krtañjali puptah krti
ādavuvāca vinayi
nijavamsānu kirttanam

After hearing the words of Lord Kalki, King Maru, who was the more qualified of the two, folded his hands and very humbly narrated the history of his dynasty.

Text 13

maruruvāca
sarvaṁ vetsi parātmāpi
antaryāmin hrdi sthitaḥ
tavājñayā sarvametat
kathayāmi sṛṇu prabho

King Maru said: You are the Supersoul, residing in everyone's heart. You know the intentions of all living entities. O Lord, in accordance with Your order, I will describe everything You have inquired about.

Texts 14-18

tava nābher abhūd brahmā
marīcis tatsuto'bhavat
tato manus tatsuto' bhūd
ikṣvākuḥ satyavikramaḥ

yuvanāsva iti khyāto
māndhātā tatsuto'bhavat
purukusat statsuto'bhūd
anaraṇyo mahāmati

trasadasyuḥ pitā tasmāt
haryyasvastrya ruṇastataḥ
trisaṁkus tatsuto dhımān
hariscandraḥ pratāpavān

haritastat sutastasmāt
bharukas tatsuto vṛkaḥ
tatsutaḥ sagaras tasmād
samañjās tatoṁ'sumān

tato dilīpas tatputro
bhagīratha iti smṛtaḥ
yenānītā jānhavīyaṁ
khyātā bhāgīrathı bhuvi

stutā nutā pūjiteyaṁ
tava pāda samudbhavā

O Lord, Brahmā was born from Your navel, from Brahmā, Maricī was born, from Maricī, Manu was born, from Manu, Satyavikrama was born, and from him, Ikṣavāku. From Ikṣavāku, Yuvanāśva was born, from him, Māndhātā was born, from Māndhātā, Purukuṣat was born, from Purukuṣat, Anaraṇya was born, and from him, Trasadasyu was born. From Trasadasyu, Haryayaśva was born, from Haryayaśva, Tryaruṇa was born, from him, Tṛśaṅku was born. From Tṛśaṅku, Hariścandra was born, from Hariścandra, Harita was born, from Harita, Bharuka was born, and from him, Vṛka was born. From Vṛka, Asamañyā was born, from Asamañyā, Aṅśumāna was born, from Aṅśumāna, Dilīpa was born, and from him, Bhagiratha was born. Because Bhagiratha brought the Ganges to this world, she is also known as Bhāgirathī. Because the Ganges originated from Your lotus feet, everyone glorifies, offers obeisances to, and worships her.

Texts 19-22

bhagırathāt sutastasmān
nābhastasmāda bhūda balī
sindhudvīpa sutastasmāt
ayutāyus tato'bhavat

ṛtuparṇas tatsuto'bhūt
sudāsas tatsuto'bhavat
saudāsas tatsuto dhīmān
asmakas tatsuto mataḥ

mūlakāt sa dasarathas
tasmādeḍa viḍastataḥ
rājā visva sahastasmāt
khaṭvāṅgo dīrghabāhukaḥ

tato rathurajas tasmāt
suto dasarathaḥ kṛtī
tasmādrāmo hariḥ sākṣād
āvirbhūto jagatpatiḥ

From King Bhagiratha, Nābha was born, from Nābha, Sindhudvīpa was born, from Sindhudvīpa, Ayutāyu was born, and from him, Ṛtuparṇa was born. From Ṛtuparṇa, Sudāsa was born, from Sudāsa, Saudāsa was

born, from Saudāsa, Aśmaka was born, and from him, Mūlaka was born. From Mūlaka, King Daśaratha was born, from Daśaratha, Edavida was born, from Edavida, Viśvasaha was born, and from him, Khatvanga was born. From Khatvanga, Dīrghavāhu was born, from Dīrghavāhu, Raghu was born, from Raghu, Aja was born, and from Aja, Daśaratha was born. This Daśaratha was the father Lord Rāmacandra, the incarnation of Lord Hari, the master of the universe.

Text 23

rāmāvatāram akarnya
kalkih paramarsitah
marum praha vistarena
sri rāmacaritam vada

Lord Kalki became very pleased while hearing about the glorious dynasty of Lord Rāmacandra. He then requested King Maru to narrate Lord Rāmacandra's glories.

Text 24

maruruvaca
sitapateh karma vaktum
kah samartho'sti bhūtale
sesah sahasra vadanair
api lalāyito bhavet

King Maru said: My dear Lord, no one can properly describe the pastimes of the Lord of Jānakī. What to speak of others, even Lord Ananta with one thousand mouths is unable to do so.

Text 25

tathapi semusi me'sti
varnayāmi tavājñaya
rāmasaya caritam punyam
pāpatapa pramocanam

Still, by Your order, I will describe to the best of my ability the transcendental characteristics and pastimes of Lord Rāmacandra, the hearing of which nullifies all sinful reactions and destroys all miseries.

Texts 26-27

ajadi vibudharthi'to jani
caturbhir amsaih kule
raveraja sutadajo
jagati yātu dhanacayah

sisuh kusikajādhvara
ksayakara ksayo yo balada
bali lalitakandharo
jayati jānakiballabhah

muneranu sahānujo
nikhilasastra vidyātigo
yayavati valaprabho
janaka raja rajatsabham

vidhāya janamohana dyutim
ativa kāmadrahah pracandakara
candimā bhavanabhañjane janmanah

Long ago, at the request of the demigods, headed by Brahmā, Lord Rāmacandra, the husband of Sītā, who brought an end to the dynasty of Rāvana, appeared as the son of Mahārāja Daśaratha of the Sūrya dynasty Lord Rāma distinguished Himself in His youth by killing many demons, headed by Tādakā, in the sacrificial arena of the sage, Viśvāmitra. It is only by the mercy of the supremely powerful Lord Rāmacandra that one does not return to this material world He is the master of the art of discharging weapons, and His transcendental form is most charming to behold He appeared in this world along with His brother, Laksmana The Lord, His brother, and Viśvāmitra went to the assembly of King Janaka

Text 28

tamapratim atejasam
dasarathatmajam sanujam
muneranu yathavidheh sasivad
adidevam param niriksya janako

muda ksiti sutapatim sammatam
nijocita panaksamam manasi
bhartsayannā yayau

In that assembly, Rāma and Laksmana sat behind the great sage, Viśvāmitra, just as Candra sits behind Brahmā in his assembly. When King Janaka saw the greatly effulgent Rāmacandra, the original Personality of Godhead, the Supreme Absolute Truth, he was convinced that He was the suitable husband for his daughter. Although the king had arranged for certain conditions to be met by the person who would accept his daughter's hand in marriage, he regretted this and so approached Lord Rāmacandra.

Text 29

sa bhupa paripujito
janaka jeksitair arccitah
karāla kathinam dhanuh
kara saroruhe samhitam

vibhajya balavad drdham
jaya raghuhety uccakair
dhvane trijagati gatam
parividhaya rama babhau

After being worshiped by King Janaka, and receiving the sidelong glance of Sītā, Rāma, the son of Daśaratha, effortlessly picked up the bow of Lord Śiva and broke it in half. A tremendous sound filled the four directions. All the assembled kings and sages were astonished to see Rāma's extraordinary prowess.

Text 30

tato janaka bhūpatir
dasarathātmajebhyo dadau
catasra usatirmuda varacaturbhya
udvahane svalamkrta nijātmajah

pathi tato balam bhargavas cakāra urari
nijam raghuyatau mohogram tyajan

Thereafter, the pious King Janaka greeted Rāma and His three brothers, according to the prescribed procedure, and then handed over his four nicely dressed and decorated daughters to them Thereafter, when Lord Rāmacandra was returning to Ayodhyā after His marriage, He met Paraśurāma, who was filled with great rage.

Text 31

tatah svapuram āgato
dasarathastu sitāpatim
nrpam saciva samyuto
nijavicitra simhāsane

vidhatum amala prabham
parijanaih kriyākāribhih
samudyatam atim tada
druta vārayat kaikeyi

Finally, when Rāmacandra returned to His palace at Ayodhyā, King Daśaratha consulted His ministers and decided to install Him as heir apparent to the throne. However, one of Daśaratha's queens, Kaikeyi, having been influenced by a wicked maidservant, approached the king and forbade him to install Rāma as the future king.

Text 32

tato guru nidesato janakaraja
kanyāyutah prayānam akarot
sudhir yadanugah sumitrāsutah
vanam nijaganam tyajan guhagrhe

vasannādarāt visrjya nrpalāñchanam
raghupatir jatāsirabhrt

As a result, Rāmacandra, along with His wife, Sītā, and brother, Laksmana, went to the forest in exile by the order of His father. The morose citizens followed them as far as they were permitted. After walking some distance, Lord Rāmacandra arrived at the kingdom of Guhaka. There, the Lord gave up His royal dress and put on clothing made of tree bark and kept His hair matted.

Text 33

priyanuja yutastato
munimato vane pūjitah
sa pamcavatikasrame
bharatam āturam sangatam

nivaryya maranam pituh
samavadharyya duhkhāturas

tapovana gato'vasad
raghupatis tatastāh samāh

In the forest, Lord Rāma, along with His wife and brother, lived like a sage. Everyone who chanced to meet Him in the forest worshiped Him with great devotion. Eventually, the Lord built a cottage at Pañcavati and continued to reside there. This was where Bharata came to try and persuade Lord Rāma to return to Ayodhyā. Lord Rāma refused and continued to live in the forest for a period of fourteen years, despite knowing that His father had passed away in His absence.

Text 34

dasānana sahodarām
visama vana vedhaturām
samiksya vararūpinim
prahasatim satim sundarim

nijāsrayam abhīpsatim
janaka japatir laksmanat
karāla karavalatah
samakaro dvirupām tatah

One day, as Sītā, Rāma, and Laksmana were sitting peacefully, Surpanakhā, the sister of ten-headed Rāvana, who was dressed very beautifully and thus appeared very charming with her smiling face, came there under the influence of lusty desires. Lord Rāma made a gesture to Laksmana, who then took His sharp sword and disfigured the Rāksasī by cutting off her nose.

Text 35

samāpya pathi danavam kharasaraih
sanaihr nāsayan caturdasa sahasrakam
samahanat kharam sānugam dasanana
vasānugam kanakacaru camcan mrgam
priyāpriyakaro vane samavadhid balad raksasam

Thereafter, Lord Rāmacandra killed Surpanakhā's brothers, Khara and Dusana, who commanded an army of fourteen thousand Rāksasa soldiers, for the pleasure of Rāvana. Finally, in order to please His wife, Sītā, Rāma killed the Rāksasa, Mārīca, who had assumed the form of a golden deer.

Text 36

tato dasamukhastvarams
tamabhıvıksya rāmam rusā
brajantam anulaksmanam
janakajam jaharāsrame tato
raghupatıh prıyam dala kutıra
samsthapıtām na vıksya tu
vımūrcchıto bahu vılapya sıtetı tam

Fındıng Sītā alone ın her cottage, the kıng of the Rāksasas, Rāvana, kıdnapped her by means of deceptıon. When Lord Rāma returned home and could not fınd Hıs beloved Sītā, He lamented, cryıng out, "O Sītā!" and fell unconscıous.

Text 37

vane nıjaganāsrame nagatale
jale pallavale vıcıtya patıtam
khagam pathı dadarsa saumıtrınā
jatayu vacanat tato dasamukha

hrtām jānakım vıvıcca krtavan
pıtarı vanhıkrtyam prabhuh

Lord Rāmacandra searched for Sītā everywhere, even ın the hermıtages of great sages and mountaın caves, and throughout the forests. Fınally, the Lord found the kıng of bırds, Jatāyu, as he was about to gıve up hıs lıfe, and learned from hım how Sıtā had been kıdnapped by Rāvana. The Lord performed the last rıtes for Jatāyu, who was just lıke Hıs father.

Text 38

prıyavıraha kātaro'nuja purahsaro
rāghavo dhanurdhara dhurandhar
harıbalam nabālapınam dadarsa
rsabhācalad ravıja balı rajanuja prıyam
pavana nandanam parınatam hıtam presıtam

Lord Rāmacandra, the master of releasıng arrows, became terrıbly afflıcted by feelıngs of separatıon from Sītā. In that condıtıon, He went wıth Laksmana to Rsabhā Hıll, where He met Hanumāna, the son of Pavana, who was a frıend of Sugrīva and very expert at fıghtıng.

Text 39

tatas taduditam matam
pavana putra sugrivayos
trnāvi patibhedana nijanrpāsana
sthapitam vivicya vyavasāyakair

nijasakha priyam bālinam nihatya
haribhupatim nijasakham sa ramokarot

Thereafter, at the request of Sugrīva and Hanumān, Lord Rāma killed Vali with an arrow known as *sapta-pātāla-bheda* and thus cemented His friendship with Sugrīva. By His mercy, Sugrīva became the king of the monkeys.

Text 40

athottaram imām harir janakajam
samanvesanyan jatāyu vihagoditair
jalanidhim taran vāyujah dasanana
puram visañjanakajam samanandayann
asoka vanikasrame raghupatim punah prāyayau

Then, as indicated by Jatāyu, Hanumān, the son of Pavana, while searching for Sītā, crossed the ocean and went to Lankā, where he found Her in a grove of *aśoka* trees. Hanumān conversed with Sītā, and after gaining Her confidence, he returned to Lord Rāma.

Text 41

tato hanumatā balad amita
raksasam nāsanam jvalajjvalana
samkula jvalita dagdha lankapuram
vivicya raghunayako jalanidhim rusa

sosayan babandha hariyuthapaih parivrto
nagairisvarah babhamja purapattanam
vividha sarga durgaksamam nisacara
pateh krudhā raghupatih krti sadgatih

By employing his immense prowess, Hanumān killed many Rāksasas and set fire to the city of Lankā. Lord Rāmacandra, after becoming enraged at the ocean, built a bridge across the water by floating stones and in this way reached Lankā, along with His monkey soldiers. Thereafter,

they began to destroy the gardens, fortresses, walls, and gates of that great cıty.

Text 42

nato'nuja yuto yudhı
prabala candako dandabhrt
saraıh kharataraıh krudhā
gajarathāsva hamsākule
karāla karavālatah prabalakāla
jıhvāgrato nıhataya vararāksasān
narapatır babhau sānugah

Thereafter Lord Rāma and Sumıtrā's son, Laksmana, encased Themselves ın armor and equıpped themselves wıth all kınds of celestıal weapons and began to destroy ınnumerable Rāksasas, so that They appeared lıke the tongue of a poısonous serpent.

Text 43

tato'tı balabānaraır gırı
mahı ruhodyat karaıh
karāla taratādanaıar
janaka jārusā nāsıtān
nıjaghnu ramarārddanān
atıbalan dasasyānugān nalāngada
harısvara'su gasutarksa rājādayah

Nala, Angada, Sugrīva, Hanumān, Jāmvavān, and other very powerful monkey soldıers of Lord Rāma also kılled many of the ten-headed Rāvana's followers, usıng bıg trees and mountaın peaks as weapons. They were mad wıth rage at Rāvana, the sworn enemy of the demıgods, because he had kıdnapped Sītā.

Text 44

tato'tı bala laksmana strıdasa
nātha satrum rane jaghana
ghana ghosanānuga ganaır srkprāsanah
prahasta vıkatādı kānapı nısacarān

sangatan nıkumbha makarāksasan
nısıta khadga pataıh krudhā

The unlimitedly powerful Laksmana killed Rāvana's son, Indrajit, who drank the blood of others and was surrounded by his wicked followers. He also sent Prahasta, Nikumba, Makarāksa, Vikata, and others to the abode of Yamarāja by means of His sharp sword.

Text 45

tato dasamukho rane gajarathāsva
pattisvarair alamghya ganakotibhih
parivrto yuyodhayudhaih kapisvara
camupateh patimananta divyāyudham
radhudvahama ninditam sapadi sangato durjayah

Thereafter, the invincible and arrogant Rāvana, who was surrounded by millions of warriors seated upon elephants, chariots, and horses, as well as infantry soldiers, approached Lord Rāma, the worshipable leader of the army of monkeys. The incomparably powerful Lord Rāma was equipped with celestial weapons as Rāvana attacked Him.

Text 46

dasānanam arim tato
vidhivarasmayā varddhitam
mahābala parakramam giri
mivācalam samyuge jaghana
raghunayako nisita sāyakair
uddhatam nisāsara camūpatim
prabala kumbhakarnam tatah

Lord Rāmacandra of the Raghu dynasty released His arrows at Rāvana, the king of the Rāksasas, who was protected by the benedictions of Brahmā, who appeared like a great mountain on the battlefield, and who was the avowed enemy of all godly persons, and his brother, Kumbhakarna.

Text 47

tayoh kharataraih sarair
gaganam acchāditam
babhau ghanaghata samam
mukharamattarid vanhibhih

dhanurguna mahāsani
dhvaniravrtam bhūtalam

bhayankara nirantaram
raghupatesca raksahpate

Soon, the entire sky became covered with the arrows released by Lord Rāma and Rāvana, so that it appeared to be full of dark clouds. As the arrows and other weapons clashed, they created terrible sounds and sparks, so that the sky appeared to be lit with flashes of lightning. The sounds of drums were heard on that great battlefield, which took on a very grim appearance.

Text 48

tato dharani jarusā
vividha rama vanaujasa
papāta bhuvi rāvanas
tridasanātha vidrāvanah

tato'ti kutuki harirj
jvalana raksitam jānakim
samarpya raghupungave
nijapurim yayau harsitah

Finally, ten-headed Rāvana, who creates fear even in the mind of the king of the demigods, was killed by a powerful arrow of Lord Rāmacandra, compounded by the curse of angry Sītā. Hanumān joyfully reunited Sītā, who was pure like fire, with Lord Rāmacandra, before they all returned home.

Text 49

purandara kathādarah
sapadi tatra raksahpatim
vibhisanam abhisanam
samakarot tato raghavah

By the request of Indra, the king of the demigods, Lord Rāmacandra entrusted the responsibility for ruling the kingdom of Lankā to Vibhīsana.

Text 50

harisvara ganāvrto'
vanisutayutah sānujo

rathe siva sakherite
suvimale lasatpuṣpake

munīsvara gaṇārccito
raghupatis tvayodhyāṁ
yayau vivicya munilācchanaṁ
guhagṛhe'ti sakhyaṁ smaran

Thereafter, Lord Rāmacandra, surrounded by the best of monkeys and accompanied by Lakṣmaṇa and Sītā, returned to Ayodhyā after mounting the celestial Puṣpaka chariot that was given to Him by Kuvera. While passing over the forests in which He had earlier resided during His exile, the Lord remembered how He had lived like a sage, and had become a good friend of Guhaka.

Text 51

tato nijagaṇāvṛto bharatam
āturaṁ sāntvayan svamātṛgaṇā
vākyataḥ pitṛnijāsane bhūpatiḥ
vasiṣṭha munipuṅgavaiḥ kṛta

nijābhiṣeko vibhuḥ samasta janapālakaḥ
surapatir yathā sambabhau

After His return to Ayodhyā, the Lord was worshiped by the great sages. He pacified His brother, Bharata, who had been greatly pained due to separation from Him. By the order of His mothers, Lord Rāma sat on His father's throne and commenced ruling the kingdom. His coronation ceremony was performed by great sages, headed by Vaśiṣṭha Muni. While seated upon the throne as the King of Ayodhyā, Lord Rāma appeared like the king of the demigods and master of all living entities.

Text 52

narābahudhanakarā
dvijavarās tapas tatparāḥ
svadharma kṛta niscayāḥ
svajana saṅgatāḥ nirbhayāḥ

ghanāḥ subahu varṣiṇo
vasumati sadā harṣitā

bhavatyati bale nṛpe
raghupatā vabhūt sajjagat

Simply by the Lords' presence, the kingdom of Ayodhyā flourished in all respects. The *brāhmaṇas* cheerfully engaged in performing their austerities and all the subjects scrupulously observed religious principles. Because the clouds showered sufficient rain at the proper time, the earth appeared green and full of prosperity. Indeed, the people of the entire world became peaceful and pious.

Text 53

tatoyuta samāḥ priyair
nijaguṇaiḥ prajā rañjayan
nijāṁ raghupatiṁ priyāṁ
nijamano bhavair mohiyan
munīndra gaṇasaṁyuto'pyayajad
ādidavān makhair dhanair vipula
dakṣiṇair atula vājimedhaistribhiḥ

By exhibiting His transcendental qualities, Lord Rāmacandra, the reservoir of pleasure, fulfilled the desires of everyone, and especially pleased the heart of Sītā. In this way, the Lord ruled Ayodhyā for eleven thousand years. He satisfied the demigods by performing many gorgeous sacrifices, including three horse sacrifices.

Text 54

tataḥ kimapi kāraṇaṁ
manasi bhāvayan bhūpatir
jahau janakajāṁ vane
raghuvaras tadā nirghṛṇaḥ
tato nijamataṁ smaran
samanavat pracetaḥ suto
nijāsramam udāradhī
raghupateḥ priyāṁ duḥkhitām

Then, for some reason, Lord Rāma exiled Sītā to the forest, so that He appeared to act mercilessly. At that time, the magnanimous sage, Vālmiki, gave Sītā shelter in his *āśrama*.

Texts 55-56

tatah kusalavau sutau
prasusuve dharitri suta
mahābala parakamau
raghupater yasogāyanau

sa tāmapi sutanvitām
munivarastu rāmāntike
samarsayad aninditām
suravaraih sadā vanditam

tato raghupatistu tām
sutayutam rudantim puro
jagāda dahane punah pravisa
sodha nayatmanah itiritam

aveksya sa raghupateh padābje
nata vivesa janani yutā
mani ganojjvalam bhūtalam

In due course of time, Sitā gave birth to two glorious sons, named Lava and Kuśa, at the hermitage of the sage, Vālmiki. After growing up, they sang the narration of Lord Rāmacandra's pastimes composed by Vālmiki. When Vālmiki brought Sītā and Her two sons to see Lord Rāma, the Lord said to Her: You must again enter fire to prove Your purity. Upon hearing these words, mother Sītā entered within the earth and went to Rasātala.

Text 57

niriksya raghunāyako
janakaja pravānam smaran
vasistha guru yogato'nujayuto'gamat
svam padam purahsthita janaih svakaih
pasubhirisvarah samsprsan mudā
sarayujivanam rathavaraih parito vibhuh

Thereafter, Lord Rāmacandra, His family priest, Vaśistha, and His brothers, followers, and indeed all the inhabitants of Ayodhyā, including the animals, happily bathed in the River Sarayu, and then ascended to Vaikuntha on celestial chariots.

Text 58

ye srnvanti raghūdvahasya
caritam karnāmrtam sādarat
samsararnava sosanañca
pathatām āmodadam moksadam

rogānāmiha santaye dhanajana
svargādi sampattaye vamsānāmapi
vrddhave prabhavati sri sah paresah prabhuh

By faithfully hearing these nectarean narrations of Lord Rāmacandra's pastimes, one gets relief from all material pangs, is awarded good children, wealth, and followers, and ultimately attains the spiritual world. While hearing this narration, one's mind floats in an ocean of transcendental bliss as the ocean of material existence dries up, so that by the mercy of the Lord of Laksmī, one attains liberation.

Thus ends the translation of the seventeenth chapter of *Śrī Kalki Purāna.*

The Descendents of Lord Rāmacandra King Maru and King Devāpi

Texts 1-4

rāmāt kuso'bhūda tithis
tato' bhūnniṣa dhānnabhaḥ
tasmād abhūt puṇḍarīkaḥ
kṣema dhanvā'bhavat tataḥ

devānīṁka stato hīnaḥ
pāripātro'tha hınataḥ
balāhakas tator'kasa
rajanābhas tato'bhavat

khagaṇād vidhṛtas tasmād
hiraṇya nābha saṅjñitaḥ
tataḥ puṣpāda dhruva tasmāt
syandano'thāgnir varṇakaḥ

tasmācchīghro'bhavat putraḥ
pitā me'tulavikramaḥ
tasmān maruṁ māṁ ke'pıha
budhañcāpi sumitrakam

From Lord Rāma was born Kuśa, Kuśa's son was Atithi, Atithi's son was Niṣada, whose son was Nabha, and his son was Puṇḍarīka. Pundarika's son was Kṣemadhanvā, whose son was Devānīka, Devānīka's son was Hīna, and his son was Paripātra. Paripātra's son was Balāhaka, Balāhaka's son was Arka, Arka's son was Rājanābha, his son was Khagana, Khagana's son was Vidhṛta, whose son was Hiraṇyanābha, and Hiraṇyanābha's son was Puṣpa. Puṣpa's son was Dhruva, Dhruva's son was Syandana, Syandana's son was Agnivarṇa, and his son was the very powerful Śihgra, who is my father. My name is Maru, but some people call me Budha, or Sumitra.

Texts 5-6

kalāpa grāmam āsādya
viddhi sattapasi sthitam
tavāvatāraṁ vijñāya
vyāsāt satyavatī sutāt

pratıkṣya kālaṁ lakṣābdaṁ
kaleḥ prāptas tavāntikam
janmakoṭyaṁ hasāṁ rāser
nāsanaṁ dharmma sāsanam

yasaḥkirttikaraṁ sarvam
kāmapūraṁ parātmanaḥ

I have been residing at the village of Kalāpa, practicing penance. Recently, I heard of your incarnation from Satyavati's son, Vyāsadeva, and so I have come here to see You. About one hundred thousand years of Kali-yuga have passed. You are the Supersoul, residing within the hearts of all living beings. Simply by surrendering to You, all of one's sinful reactions accumulated during millions of lifetimes are vanquished, one's piety and reputation are enhanced, and all of one's desires are fulfilled.

Text 7

kalkiruvāca
jñātastavānvayaṁ tvāṁ ca
sūryyavaṁsa samudbhavam
dvıtīyaḥ kā'paraḥ srīmān
mahāpuruṣa laksaṇaḥ

Lord Kalki said: My dear Maru, after hearing about your ancestors, I can understand that you belong to the Sūrya dynasty. Who is this person accompanying you? He appears to possess all auspicious characteristics.

Text 8

itı kalki vacaḥ srutvā
devāpir madhurākṣarām
vānıṁ vinaya sampannaḥ
pravaktum upacakrame

Upon hearıng the words of Lord Kalkı, Kıng Devāpı very humbly spoke as follows.

Texts 9-10

devāpı vāca
pralayānte nābhıpadmāt
tavābhū caturānanah
tadıya tanayād atres
candra tasmattato budhah

tasmāt pururavā jajñe
yayātır nāhussastatah
devayānyām yayātıstu
yadum turvasum eva ca

Devāpı saıd: After the fınal dıssolutıon of the unıverse, four-headed Brahmā was born from Your lotus-lıke navel. Hıs son was Atrı, whose son was Candra. Candra's son was Budha, Budha's son was Purūravā, Purūravā's son was Nahusa, and Nahusa's son was Kıng Yayātı. Yayātı begot two sons, named Yadu and Turvasu, wıthın the womb of hıs wıfe, Devayānı.

Text 11

sarmısthayām tathā druhyuñ
canum puruñca satpate
janayāmāsa bhutadır
bhūtanıva sısrksayā

O Lord of the unıverse, later on, Yayātı begot three more sons named Druhya, Anu, and Puru, ın the womb of Śarmıstha. Just as, durıng the creatıon of the unıverse, false ego creates the fıve gross materıal elements, Kıng Yayātı begot these fıve sons.

Texts 12-13

purorjanmejayas tasmat
pracınvana bhavat tatah
pravıras tanmanasyur vaıva
tasmacvābhayado'bhavat

uruksayacca trayrunis
tato bhut puskararunih
vrhat ksetrad bhuddhasti
yannāmnā hastināpuram

Puru's son was Janmejaya, whose son was Prācinvān. Prācinvān's son was Pravīra, Pravīra's son was Manasyu, Manasyu's son was Abhayada, Abhayada's son was Uruksaya, Uruksaya's son was Tryaruni, whose son was Puskarāruni. Puskarāruni begot a son named Brhatksetra, whose son was Hasti, after whom the city of Hastinapur was named.

Texts 14-16

ajamidho'himidhasca
puramidastu tatsutāh
ajamidhad abhudrksas
tasmat samvaranat kuruh

kuroh pariksit sudhanur
janhur nisadha eva ca
suhotro'bhūt sudhanusas
cayavanacca tatah krti

tato brhad rathas tasmat
kusagra drsabho'bhavat
tatah satyajitah putrah
puspavān nahusas tatah

Hasti had three sons named Ājamīdha, Ahimīdha, and Puramīdha. Ājamīdha's son was Rk, whose son was Sanvarana Sanvarana's son was Kuru, Kuru's son was Pariksit, and Pariksit's sons were Sudhanu, Jahnu, and Nisada. Sudhanu's son was Suhotra, Suhotra's son was Cyavana, and Cyavana's son was Brhadratha, whose son was Kuśāgra, Kuśāgra's son was Rsabha, Rsabha's son was Satyajit, Satyajit's son was Puspavān, and his son was Nahusa.

Texts 17-18

brhad rathānya bharyyayam
jarasandhah parantapah
sahadevas tatas tasmat
somapiryāt srutasravah

suratād vıdrathas tasmān
sarvabhaumo'bhavat tatah
jayasenād rathanıko'bhud
yutāyuśca kopanah

Brhadratha had also begotten the wicked Jarāsandha, within the womb of another wife. Jarāsandha's son was Sahadeva, Sahadeva's son was Simāpi, Simāpi's son was Śrutaśravā, Śrutaśravā's son was Suratha, and his son was Viduratha. The son of Viduratha was Sārvabhauma, Sārvabhauma's son was Jayasena, Jayasena's son was Rathānika, and his son was the wrathful king, Yutāyu

Text 19

tasmad devatıthıs tasmād
rksas tasmād dılıpakah
tasmat pratıpakas tasya
devāpır ahamısvara

The son of Yutāyu was Devātithi, Devātithi's son was Rksa, Rksa's son was Dilīpa, and his son was Pratipaka. My dear Lord, I am the son of Pratipaka, and my name is Devāpi.

Text 20

rājyam sāntanave dattvā
tapasyeka dhıyā cıram
kalapa gramam asādya
tvām dıdrksu rıhagatah

I handed over my kingdom to Śāntanu and went to reside at the village of Kalāpa, where I perform austerities with undivided attention After hearing about Your appearance within this world, I came here to see You.

Text 21

marunā'nena munıbhır
ebhıh prāpya padāmbujam
tava kala karālasyād
yāsyamı atmavatam padam

Maru and I, along with other sages, will certainly attain the exalted destination attained by self-realized souls, by the mercy of Your lotus feet. Thus, we will never again fall into the jaws of death

Text 22

tayorevam vacah srutvā
kalkih kamalalocanah
prahasya marudevapi
samāsvāsya samavravit

Upon hearing this, lotus-eyed Lord Kalki smiled and then spoke in an assuring manner.

Text 23

kalkiruvaca
yuvam parama dharmajñau
rajānau viditāvubhau
madādesa karau bhūtvā
nijarajyam bharisyathah

Lord Kalki said: What you have said is correct. Both of you are very pious kings. Now, by My order, you should go to your traditional abodes, and prepare to rule your kingdoms.

Text 24

maro tvām abhiseksyāmi
nijayodhya pure'dhuna
hatva mlecchāna dharmisthan
prajābhūta vihimsakān

My dear King Maru, very soon, I will destroy all the sinful *mlecchas* who simply torment the citizens. After doing so, I will come to your capital city, Avodhyā, where I will perform your coronation ceremony.

Text 25

devāpe tava rajye tvam
hastinapura pattane
abhiseksyāmi rājrse
hatvā pulkasakān rane

My dear King Devāpi, after I decimate the wicked Pulkaśas, I will come to your capital city, Hastināpura, and perform your coronation ceremony.

Texts 26-30

mathurayamaham sthitva
harisyami tuvo bhayam
sayyākarnānustr mukhan
eka janghān bilodaran

hatvā krtam yugam krtvā
palayisyamyaham prajāh
tapovesam vratam tyaktva
samāruhya rathottamam

yuvām sastrastra kusalau
senagana parichadau
bhutvā maharathau loke
maya saha carisyathah

visākha yūpa bhupālas
tanayām vinayānvitām
vivahe rucirāpangim
sundarim pradasyati

maro bhūpala lokanam
svastaye kuru me vacah
rucirasva sutam santām
devāpe tvam samudvaha

I will continue to give you all protection while residing at Mathurā. I will kill Śayayākarna, Ustramukha, Ekajangha, and Bilodara and thereafter, re-establish Satya-yuga for the welfare of all pious souls. Both of you are very expert in understanding all kinds of scriptures and employing all types of weapons. You should now give up your garb as ascetics, and to destroy the enemies of the earth, put on your royal garments and armor and travel with Me as My associates.

My dear Maru, King Viśākhayupa has a beautiful and highly-qualified daughter that he will give you in marriage. You will become the king of

the land and for the benefit of all your subjects, act according to My instructions. My dear Devāpi, you will marry Śāntā, the daughter of Rucirāsva.

Text 31

ityāsvasa kathah kalkeh
srutva tau munibhih saha
vismaya vista hrdayau
menāte harimisvaram

After hearing these words, King Maru, King Devāpi, and all the assembled sages joyfully accepted Lord Kalki as the incarnation of the Supreme Personality of Godhead, Lord Hari.

Texts 32-33

iti brudhatya bhayade
ākāsāt sūryyasannibhau
rathau nānāmani vrata
ghatitau kāmagau purah

samayātau jvaladdivya
sastrastraih parivaritau
dadrsuste sadomadhye
visvakarmma vinirmitau

bhrpa muniganah sabhyah
saharsa kimitiritāh

As Lord Kalki was thus conversing with the kings and sages, two celestial chariots that were brilliant like the sun and decorated with countless jewels, which were constructed by Viśvakarmā and filled with celestial weapons, and which fulfill all of one's desires, descended from the sky. With great enthusiasm, everyone exclaimed: What are we seeing!

Texts 34-35

kalkiruvaca
yuvam aditya somendra
yamavai sravanangajau
rajanau lokaraksārtham
avirbhu tau vidantyami

kālena ācchādıtā kārau
mana saṅgādi hoditau
yuvāṁ rathāvāruhatāṁ
sakrudattaṁ mamājñayā

Lord Kalki said: It is understood that both of you are powerful kings who embody the potency of Sūrya, Candra, Yama, and Kuvera, and have descended to protect the earth. Up until now, you remained incognito. By My order, take these two chariots, which are given to you by Indra, the king of heaven.

Text 36

evaṁ vadati visvese
pādmānāthe sanātane
devā vavarṣuḥ kusumais
tuṣṭu vurmu nayo'grataḥ

As Lord Kalki, the husband of Padmāvatī and maintainer of the universe, was speaking, the demigods began to shower flowers from the sky while the assembled sages offered Him selected prayers.

Text 37

gaṅgāvāri pariklinna
sorobhūti parāgavāna
sanaiḥ parvatajā saṅga
sivavat pavano bavau

Cool and pleasing breezes began to blow, making the atmosphere very soothing. These breezes had crossed the waves of the Rıver Ganges, which rests on the head of Mahādeva, and thus caresses Pārvatī's soft limbs, givıng her pleasure.

Text 38

tatrāyātaḥ pramudita tanus
tapta cāmī karābho
dharmmāvāsaḥ surucira jaṭā
cīrabhṛda daṇḍa hastaḥ

lokātīto nijatanu maru
nāsitā karmasaṁghas

tejorāsiḥ sanakasadṛso
maskarī puṣkarākṣah

Thereafter, an effulgent lotus-eyed mendicant, who looked like sage, Sanaka, arrived there. This exalted personality was always in a joyful mood. His complexion was the color of molten gold, and he appeared to be the shelter of religious principles. He was beautifully dressed, matted hair crowned his head, and he carried a staff. He was extraordinary. Simply by contact with the breezes that touched his body, one became purified.

Thus ends the translation of the eighteenth chapter of *Śrī Kalki Purāṇa*.

CHAPTER NINETEEN

The Appearance of Satya-Yuga, and a Description of the Different Manus

Text 1

sūta uvāca
atha kalkiḥ samālokya
sada sāmpatıbhiḥ saha
samutthāya vavande taṁ
pādyārgha ācamanādibhiḥ

Sūta Gosvāmī said: As soon as they saw this mendicant, Lord Kalki and His associates stood up to show respect, and then worshiped him with offerings of *pādya*, *arghya* and *ācamanīya*.

Text 2

vṛddhaṁ saṁvesya taṁ bhiksuṁ
sarvāsrama namaskṛtam
papraccha ko bhavānatra
mama bhāgyādi hāgataḥ

After comfortably seating that member of the renounced order of life, who was greatly respected by the members of the other *āśramas*, the Lord inquired: Who are you? You must have come here as a result of My good fortune.

Text 3

prāyaso mānavā loke
lokānāṁ pāraṇecchayā
caraṁti sarvasuhṛdaḥ
pūrṇā vigata kalmaṣāḥ

Great souls, who are the well-wishers of all living entities, often travel throughout the world just to deliver the fallen conditioned souls.

Text 4

maskaryuvaca
ahaṁ kṛtayugaṁ srısa

tavādesa karaṁ param
tavāvir bhāva vibhava
pṛkṣaṇārtham ihāgatam

Maskarī said: O husband of Lakṣmī, I am your eternal servant, the personification of Satya-yuga. I have come here to see Your present incarnation and thus witness its opulence.

Texts 5-6

nirupādhir bhavān kālaḥ
sopādhitvam upāgataḥ
kṣaṇa daṇḍala vādyaṅgair
māyayā racitaḥ svayā

pakṣāhorātram āsarttu
saṁvatsara yugādayaḥ
tavecchayā carantyete
manavascca caturdasa

You are without any material designations and beyond the influence of time, and yet You have appeared for some time within the vision of the materially-designated souls, by the arrangement of Your internal potency. Material time, measured in moments, hours, days, nights, fortnights, months, seasons, years, *yugas*, and the reign of the fourteen Manus, moves by Your supreme will.

Texts 7-11

svāyambhuvastu prathamas
tataḥ svārociṣo manuḥ
tṛtīya uttamas tasmāt
caturthas tāmasaḥ smṛtaḥ

pañcamo raivataḥ ṣaṣṭhas
cākṣuṣaḥ parikīrttitaḥ
vaivasvataḥ saptamo vai
tataḥ sāvarṇır aṣṭamaḥ

navamo dakṣa sāvarṇir
brahma sāvarṇikas tataḥ

dasamo dharmasavarnır
ekādasah sa ucyate

rudra savarnıkas tatra
manurvaıvā dvādasah smrtah
trayodasa manurveda
savarnır lokavısrutah

caturdasendra sāvarnır
ete tava vıbhūtayah
yantyayāntı prakasante
nāma rūpādı bhedatāh

There are fourteen Manus who appear ın one day of Brahmā. They are Svāyambhuva, Svārocısa, Uttama, Tāmasa, Raıvata, Cāksusa, Vaıvasvata, Sāvarnı, Daksa Sāvarnı, Brahma Sāvarnı, Dharma Sāvarnı, Rudra Sāvarnı, Loka Vıśruta, Veda Sāvarnı, and Indra Sāvarnı. These Manus are fragmental parts of Your supreme opulence. They assume varıous names and forms, just to carry out theır respectıve dutıes.

Texts 12-13

dvādasābda sahasrena
devanañca caturyugam
catvarı trını dve caıkam
sahasra ganıtam matam

tāvat chatanı catvārı
trını dve caıkameva hı
sandhyakramena tesantu
sandhyamso'pı tathāvıdhah

Twelve thousand years of the demıgods ıs the duratıon of the four *yugas* on earth. The duratıon of Satya-yuga ıs four thousand celestıal years, Tretā-yuga ıs three thousand celestıal years, Dvāpara-yuga ıs two thousand celestıal years, and Kalı-yuga ıs one thousand celestıal years. The transıtıonal perıods of the four *yugas* are four hundred, three hundred, two hundred, and one hundred celestıal years, respectıvely. In thıs way, the total comes to twelve thousand celestıal years.

Text 14

ekasaptatikam tatra
yugam bhunkte manurbhuvi
manunamapi sarvesam
evam parinatir bhavet

diva prajāpates tattu
nisā sa parikirtita

The duration of the reign of each Manu is seventy-one cycles of the four *yugas*. Fourteen Manus reign during one day of Brahmā. This is also the duration of Brahmā's night.

Text 15

ahoratrañca paksaste
masa samvatsararttava
sadupādhi krtah kālo
brahmano janmamrtyukrt

In this way, Brahmā passes his days, nights, fortnights, months, seasons, and years, until the duration of his allotted time is over

Text 16

sata samvatsare brahma
layam prāpnoti hi tvayi
layante tvannābhi madhyad
utthitah srjati prabhuh

Brahmā lives for one hundred years and after death, he merges into Your existence. After the final dissolution of the universe, Brahmā once again is born from Your lotus navel.

Text 17

tatra krta yugante'ham
kalam saddharma palakam
krtakrtyāh prajā yatra
tannāmnā mam krtam viduh

I am the personified Satya-yuga. During my lifetime, pure religious principles are observed and protected I have received the name Satya because the people this age are pious and truthful.

Texts 18-20

iti dadva ca asrutya
kalkir nijajanāvrtah
praharsam atulam labdhva
srutva tadvacanamrtam

avahittham upalaksya
yugasyaha janan hitan
yoddhukamah kaleh puryam
hrsto visasane prabhuh

gaja ratha turagān naramsca yodhan
kanaka vicitra vibhūsanā citangan
dhrta vividha varāstra pūgān yudhi
nipunān ganayadhva mānayadhvam

Lord Kalki was surrounded by His associates, and after hearing these words of Satya-yuga, He felt delighted. The Lord, in consideration of the arrival of Satya-yuga, ordered His devotees as follows, with a desire to root out Kali: Pick up your weapons and prepare yourselves to march. Make an estimate of the strength of our army. How many chariot warriors, how many elephant warriors, how many horse soldiers, and how many foot soldiers do we have?

Thus ends the translation of the nineteenth chapter of *Śrī Kalki Purāna*

Chapter Twenty

Lord Kalki Goes Out to Conquer Kali and His Allies

Text 1

suta uvaca
iti tau marudevapi
srutva kalaker vacah purah
krtodvāhau rathārūdhau
samāyatau mahābhujau

Sūta Gosvāmī said: Thereafter, according to the desire of Lord Kalki, the mighty-armed King Maru and King Devāpi attended to their marriages and then returned to the Lord.

Texts 2-3

nānāyudha dharaih sainyair
āvrtau suramāninau
baddha godhanguli trānau
damsitau baddhahastakau

kārsnayasa sirastranau
dhanurddhara dhurandharau
aksauhinibhih sadbhistu
kampayantau bhuvam bharaih

Both were famous as heroic warriors and the foremost among wielders of the bow. They were surrounded by their soldiers, who were equipped with all varieties of weapons. Due to the presence of their vast armies, the earth trembled.

Texts 4-6

visākhayūpa bhūpastu
gajalaksaih samāvrta
asvaih sahasra niyutaih
rathaih sapta sahasrakaih

padatibhir dvilaksaisca
sannadrair dhrtakārmukaih

vatoddhūtottar usnısaıh
sarvatah parıvārıtah

rudhırāsva sahasranam
pañcasadbhır maharathaıh
gajaır dasa sataır mattaır
nava laksaır vrtao babhau

King Viśākhayūpa commanded an army consisting of one hundred thousand elephants, ten million horses, and seven thousand chariots. He was also accompanied by two hundred thousand infantry soldiers, equipped with sharp weapons. Their *chādaras* and turbans flapped in the breeze Apart from these soldiers, the king had amassed fifty thousand reddish horses, ten thousand maddened elephants, a countless number of chariots, and nine hundred thousand foot soldiers.

Texts 7-9

aksuhınıbhır dasobhıh
kalkıh para purañjayah
samavrtas tatha devaır
evamındro dıvı svarat

bhratr putra suhrdbhısca
mudıtah saınıkaır vrtah
yayau dıgvıjayākānksı
jagatam ısvarah prabhuh

kale tasmın dvıjo dhutvā
dharmah parajanaıh saha
samaja gama kalınā
balınāpı nırakrtah

Lord Kalki, the conqueror of conquerors and Lord of the universe, had an army of ten *aksauhinīs*. Surrounded by His nephew and other relatives and well-wishers, He appeared like Indra, the king of heaven, surrounded by all the demigods Just as Lord Kalki was about to cheerfully depart on His conquest of the entire world, Dharma, who had been obstructed by the powerful Kali, arrived there in the garb of a *brāhmana*.

Texts 10-13

rtam prasādam abhayam
sukham muda matha svayam
yogamartha tatodarpam
smrtim ksemam pratisrayam

naranarāyanau cobhau
hareramsau tapovratau
dharmastvetan samadaya
putrān striscagatastvaran

sraddha maitri dayā sāntis
tustih pustih kriyonnatih
buddhir medha titiksa ca
hrir mūrttir dharmapalakah

etastena sahayata
nija bandhuganaih saha
kalkim ālokitum tatra
nijakaryam niveditum

Just to have the *darśana* of Lord Kalki, and to inform Him of their activities, Rta, Prasāda, Abhaya, Sukha, Prīti, Yoga, Anahankāra, Smrti, Ksema, Pratiśraya, and Nara-nārāyana, the plenary portions of Lord Hari, as well as Dharma's wife and children, Śraddhā, Maitrī, Dayā Śānti, Tusti, Pusti, Kriyā, Unnati, Buddhi, Medhā, Titiksā, and Lajjā, who are all maintainers of genuine religious principles, along with their friends and relatives, accompanied Dharma

Texts 14-15

kalkir dvijam samasadya
pūjayitvā yathavidhi
provāca vinayāpannah
kastvam kasmādi hagatah

stribhih putraisca sahitah
ksinapunya iva grahah
kasya va visayadrājñas
tattattvam vada tatvatah

Upon seeing the *brāhmana* approach, Lord Kalki humbly greeted him and then worshiped him according to the prescribed procedure Thereafter, the Lord inquired: My dear sir, who are you? From which kingdom have you come, along with your wife and children, appearing like a lusterless planet? Tell Me everything in detail.

Text 16

putrah triyasca te dināh
hina sva vala paurusāh
vaisnavah sādhavo yadvad
pasandaisca tiraskrtah

As the devotees of Lord Visnu may lose their strength and enthusiasm when tortured by the atheists, your wife and sons appear similarly disheartened.

Text 17

kalkeriti vacah srutva
dharmah sarma nijam smaran
provaca kamalānātham
anāthastu atikatarah

After hearing these words of Lord Kalki, the husband of Kamalā, Dharma, who appeared to be without shelter and thus morose, began to narrate his story.

Text 18

putraih stribhir nijajanaih
krtañjali putair harim
stutvā natva pujayitva
muditam tam dayaparam

Before speaking, Dharma, along with his wife, sons, and followers, worshiped the reservoir of pleasure, Lord Kalki. After doing so, he offered his obeisances and then stood before the Lord with folded hands and spoke as follows.

Text 19

dharma uvaca
srnu kalke mamakhyanam
dharmo'ham brahmarūpinah

tava vaksahsthalajjatah
kamadah sarvadehinam

Dharma said: My dear Lord Kalki, please hear my story. I was born from Your chest, just as Brahmā was born from Your navel My name is Dharma and my duty is to fulfill the desires of all living entities.

Text 20

devanām agranirhavya
kavyanam kamadhug vibhuh
tavājñaya caramyeva
sādhukitti krdanvaham

I am the foremost of demigods. I receive a share of sacrifice performances. I fulfill the desires of saintly persons by awarding them the results of their religious practices. By Your order, I work for the welfare of all pious souls.

Text 21

so'ham kālena balinā
kalinapi nirakrtah
saka kamboja savaraih
sarvair avasa vasina

At present, various clans of *mlecchas*, like the Śakas, Kāmbojas, and Śabaras, reside under the control of Kali. Kali is very powerful and he has defeated me by his superior influence.

Text 22

adhunā te'khilādhara
padamulam upāgatah
yatha samsāra kalagni
samtaptāh sadhavor'ditah

O shelter of the world, at present, all the saintly persons of the world are being harassed by Kali and are thus burning in the fire of material existence. It is for this reason that I have come to take shelter of Your lotus feet.

Texts 23-24

iti vagbhir purvabhir
dharmena paritositah

kalkih kalkaharah srimān
āha samharsayan sanaih

dharma krtayugam pasya
marum candamsu vamsajam
mam janasi yathā jātam
dhatr prārthita vigraham

After hearing these piteous words of Dharma, Lord Kalki, the remover of distress, gave assurances to everyone, saying: O Dharma, just see how Satya-yuga personified has also come here. This is King Maru of the Sūrya dynasty. You know very well that at the request of Grandfather Brahmā, I have assumed this form of Kalki *avatāra*.

Text 25

kitake bauddha dalanam
iti matvā sukhi bhava
avaisnavānām anyesam
tavopadrava karinam

jighamsuryami senābhis
cara gām tvam vinirbhayah

You will be happy to learn that I have already defeated the Buddhists residing at Kītaka-deśa. My mission is to destroy all the miscreants who are envious of you and the other Vaisnavas. You can now wander fearlessly over the earth because I am just about to set out on a tour to conquer all the kings of the world.

Text 26

ka bhitiste kva moho'sti
yajñadana tapovrataih
sahita sañcara vibho
mayi satye vyupasthite

Because Satya-yuga is about to commence, and because I am personally present on this earth, there is no reason for you to be afraid. Why should you come under the influence of illusion? Just live happily, along with sacrifice, charity, penance, and vows

Text 27

aham yami tvayagaccha
svaputrair bāndhavaih saha
disam jayartham tvam satru
nigrahartham jagatpriya

O Dharma, every pious person within the universe loves you. You and your sons and followers should go out and conquer all directions by subduing your enemies. Very soon I will follow you.

Text 28

iti kaklervacah srutvā
dharmah parama harsitah
gantum krta matistena
ādhipatya mamum smaran

By hearing Lord Kalki's pleasing speech, Dharma experienced great satisfaction. Becoming convinced of his ability to subdue his enemies, by the Lord's mercy, Dharma made up his mind to set out.

Text 29

siddhāsrame nijajanan
avasthāpya striyasca tah

When Dharma departed to conquer the world, his wives and children stayed at Siddhāśrama.

Texts 30-31

sannaddhah sadhu satkārair
veda brahma maharathah
nana sastranvesanesu
sankalpa vara kāmukah

sapta svarāsvo bhudeva
sārathir vanhirasrayah
kriyābheda balopetah
prayayau dharma nayakah

To assist Dharma in his fight against Kali, saintly persons became his military garments and armor, the *Vedas* and Brahman became his chariot, the supplementary Vedic literature became his arrows and his

determination, the seven notes of the musical scale became the seven horses driving his chariot, the *brāhmanas* became his chariot driver, and Agni became his seat. In this way, Dharma set out to conquer Kali, along with a formidable army.

Texts 32-33

yajñadana tapah patrair
yamaisca niyamair vrtah
khasa kambojakan sarvān
savaran varvarānapi

jetum kalkir yayau yatra
kaleravāsam ipsitam
bhutavasa balopetam
sārameya varakulam

Lord Kalki also departed, along with His associates, including personified sacrifice, charity, penance, self-control, and the prescribed rules and regulations, with the intention of defeating the clans of *mlecchas*, such as the Khaśas, Kambojas, Śavaras, and Vaivaras The Lord went to the favorite residences of Kali, which were the playgrounds of ghosts, foxes, and jackals.

Text 34

gomamsa puti gandhadhyam
kakoluka sivavrtam
strinām durdyuta kalaha
vivada vyasanāsrayam

These places were permeated with the foul odor of decaying beef, and they were infested with crows and owls. Kali's domain can be found wherever there is gambling and intoxication, as well as where women constantly quarrel.

Texts 35-38

ghoram jagadbhayakaram
kamini svaminam grham
kalih srutvodyamam kalkeh
putra pautra vrtah krudha

puradvısasanan prayat
pecakaksa rathoparı
dharmah kalım samalokya
rsıbhıh parıvarıtah

yuyudhe tena sahasa
kalkıvākya pracodıtah
rtena dambhah samgrame
prasādo lobha mahvayat

samayad bhayam krodho
bhayam sukhamupayayau
nırayo mudamasadya
yuyudhe vıvıdhayudhaıh

Kalı's favorıte places of resıdence are always causes of fear and danger. The men ın these places are controlled by women When Kalı receıved the news of Lord Kalkı's ımpendıng arrıval, he quıckly gathered hıs sons and grandsons and left hıs kıngdom, the cıty of Vıśasana, after mountıng hıs charıot, whıch bore the symbol of an owl. When Dharma saw Kalı fleeıng, by the order of Lord Kalkı, he confronted hım, along wıth the sages. Rta battled Dambha, Prasāda fought wıth Lobha, Abhaya challenged Rosa, and Sukha attacked Bhaya. Nıraya vıgorously fought wıth Prītı, showerıng varıous weapons.

Text 39

ādhır yogena ca vyadhıh
ksemena ca balıyasa
prasrayena tatha glānır
jarāsmrtım upahvayat

Yoga contended wıth Ādhı, the powerful Ksema fought wıth Vyādhı, Praśraya fought wıth Glānı, and Smrtı attacked Jarā.

Text 40

evam vrtto mahaghoro
yuddhah parama darunah
tam drastum agata deva
brahmādyah khe vıbhutıbhıh

The fighting soon became very intense, as the demigods appeared overhead as spectators.

Text 41

maruh khasaisca kāmbojair
yuyudhe bhima vikramaih
devāpih samare cinairvar
varvarais tangainnair api

King Maru entered the ranks of the powerful Khaśas and Kāmbojas while King Devāpi fought with the Colas and the Varvaras.

Text 42

visakhayupa bhupalah
pulindaih svapacaih saha
yuyudhe vividhaih sastrair
astrair divyair mahāprabhaih

King Viśākhayūpa fought valiantly against the Pulindas and Candālas, employing celestial weapons.

Text 43

kalkih koka vikokabhyam
vahinibhir varayudhaih
tau tu koka vikokau ca
brahmano varadarpitau

Surrounded by His army and invoking many celestial weapons, Lord Kalki fought with Koka and Vikoka, who were excessively proud due to receiving a benediction from Brahmā.

Text 44

bhratarau danava sresthau
mattau yuddha visāradau
ekarupau mahasattvau
devanam bhayavarddhanau

These two brothers were the foremost among the demons, they were always intoxicated, and they were very expert fighters. They were like two halves of one body, exceedingly powerful, and a cause of great fear for the demigods.

Text 45

padatıkau gadāhastau
vajrāngau jayınau dısam
suraıh parıvrtau mrtyu
jıtavekatra yodhanau

Their bodies were as hard as thunderbolts and thus impervious to weapons. They had been engaged in conquering all directions. When they fought together, they were so formidable that they could defeat even death personified. Surrounded by powerful soldiers, they fought with clubs in their hands.

Text 46

tābhyām sa yuyudhe kakhh
senāgana samanvıtah
subhanam kalkı saınyānām
samarastu mulo'bhavat

In the battle between Lord Kalki and the two brothers, Koka and Vikoka, the leaders of both armies fought fiercely.

Text 47

hvesıtaır brhıtaır danta
sabdaıs tankāra nadıtaıh
surot kastaır bāhu vegaıh
samsabdaıs talatādanaıh

The battlefield redounded with the terrific sounds made by the elephants and horses, the gnawing of teeth, the challenging words of the combatants, the twanging of the bows, as well as the slaps and punches.

Text 48

sampūrıtāh dısah sarva
lokā no sarma lebhıre
devāsca bhoyasamtrastā
dıvı vyasta pathā yuyuh

The frightening sounds of war cries spread all directions. It seemed that no one was able to escape the jaws of death. The demigods became so astonished while gazing at the ghastly scene that they practically fel' from their celestial chariots.

Text 49

pāsair daṇḍaiḥ khaḍga saktya ṣṭisūlair
gadāghātaır vāṇa pātaisca ghoraiḥ
yuddhe sūrāschinna bāhvaṅghrdṅghri madhyāḥ
petuḥ saṁkhye satasaḥ koṭisasca

Due to the onslaught of innumerable weapons, including iron rods, swords, *śakti* weapons, tridents, spears, clubs, and arrows, the entire battlefield became littered with severed arms, legs, and trunks.

Thus ends the translation of the twentieth chapter of *Śrī Kalki Purāṇa*.

Chapter Twenty-one

The Followers of Kali Are Defeated The Killing of Koka And Vikoka

Text 1

sūta uvāca
evaṁ pravṛtte saṁgrāme
dharmaḥ paramakopanaḥ
kṛtena sahito ghoraṁ
yuyudhe kalinā saha

Sūta Gosvāmī said: As the fighting raged, Dharma and Satya-yuga personified very angrily confronted Kali.

Text 2

kalistva mitra vānoghair
dharmasyāpi kṛtasya ca
parābhūtaḥ purīṁ prāyāt
tyaktvā gardhabha vāhanam

Being injured and afflicted by showers of arrows, Kali got down from his donkey carrier and returned to his capital.

Text 3

vicchinna pecaka rathaḥ
sravadraktāṅga sañcayaḥ
chuchurgandhah karālāsyaḥ
strīsvāmikam gādgṛham

Kali's chariot, which was adorned with a flag having the symbol of an owl, was shattered. His entire body was soaked with blood, the smell of a decaying mouse emanated from his body, and his face appeared fraught with fear. In this condition, He entered his residence.

Text 4

dambhaḥ sambhogarahita
uddhrata vāṇa gaṇāhataḥ

vyakulah svakulāngaro
nihsarah pravisad grham

Meanwhile, Dambha, who was a disgrace to his family and a man of hollow character, being seriously wounded by the onslaught of sharp arrows, lost all enthusiasm to fight and returned home

Text 5

lobhah prasādā bhihato
gadaya bhiannamastakah
sārameya ratham chinnam
tyaktvag ādradhiram vaman

Lobha was soundly defeated by Prasāda, who smashed his adversary's head with his club Lobha's chariot, the flag of which bore the emblem of a dog, was pulverized, and so he ran away from the battlefield while vomiting blood.

Text 6

abhayena jitah krodhah
kasāyikrta locanah
gandhākhuvaham vicchinnam
tyaktvā visasanam gatah

Abhaya defeated Krodha after a hectic fight. Krodha's eyes became blood-red, and his foul-smelling chariot, the flag of which bore the emblem of a mouse, was smashed to pieces so that he had no option but to return to his city, Viśasana.

Text 7

bhayam sukha talāghātadg
tatasurnya patad bhuvi
nirayo mudamusthibhyam
pidito yamamayayau

Sukha slapped Bhaya so forcefully that he immediately gave up his life. Niraya also fell down dead onto the battlefield after being pummeled by Prīti.

Text 8

ādhi vyadhyadayah sarve
tyaktva vāham upādravan

nanādesan bhayodvigna
krtavana prapiditah

Satya-yuga personified fought so heroically while showering his arrows that Ādhi and Vyādhi dismounted their carriers and fearfully ran to safety.

Text 9

dharmah krtena sahito
gatvā visasanam kaleh
nagaram bāna dahanair
dadaha kalina saha

After the enemy had been routed, Dharma and Satya-yuga personified entered Kali's capital, Viśasana, and set the whole city ablaze by releasing fiery arrows. Indeed, Kali was also burnt in the conflagration, but he managed to survive.

Text 10

kalir viplusta sarvango
mrtadaro mrtaprajah
jagāmaiko rudan dino
varsāntaram alaksitah

Because his sons and wives were killed in the fire, Kali felt he had no alternative but to renounce his kingdom He left the city alone and traveled to another country, while continually shedding tears out of distress.

Text 11

marustu sakakāmbojān
jaghne divyāstra tejasa
devapih savaramscolan
varvarams tadganan api

Meanwhile, many *mlecchas*, including the Śakas and Kāmbojas, were vanquished by the celestial weapons of King Maru King Devāpi vanquished the Śavaras, Colas, and Varvaras, with verv little effort.

Text 12

divyāstra sastra sampatair
ardayāmasa viryavān

visakhayūpa bhūpālah
pulindān pulkasānapi

The greatly powerful King Viśākhayūpa invoked celestial weapons to defeat the Pulindas and Pulkaśas.

Text 13

jaghana vimala prajñah
khadgapatena bhūrina
nanastrasastra varsaiste
yodha nesuranekadha

The pure devotee, King Viśākhayūpa, continued to slay his enemies with his sharp sword and torrents of arrows. Within a short while, most of the enemy soldiers lay dead upon the battlefield.

Text 14

kalkih koka vikokābhyām
gadāpānir yudhām patih
yuyudhe vinyasa vijño
lokanām janayan bhayam

Lord Kalki, who was especially accomplished in the art of fighting with a club, caused a great fear to enter the hearts of the enemy as He oppressed Koka and Vikoka.

Text 15

vrkāsurasya putrau tau
naptarau sakuner harih
tayoh kalkih sa yuyudhe
madhukaita bhayor yatha

Koka and Vikoka's father was Vrkāsura, and Śakuni was their grandfather. Just as Lord Hari had previously fought with the demons, Madhu and Kaitabha, Lord Kalki now fought with these two brothers.

Text 16

tayorgada prahārena
curnitāngasya tatpateh
karat cyutāpatadbhumau
drstvo curitvaho janah

The two brothers then managed to land a terrible blow of the club upon the body of Lord Kalki, so that He appeared injured. Indeed, the Lord's club fell from His hands, and upon seeing this, the spectators became astonished.

Text 17

tatah punah krudhā visnur
jagajjisnur mahābhujah
bhallakena sirastasya
vikokasyacchinat prabhuh

The Lord, the conqueror of the three worlds and master of the universe, remained unperturbed, however, and in a fit of rage, He retaliated by severing Vikoka's head with His lance.

Text 18

mrto vikokah kokasya
darsana dutthito bali
tad drstva vismitā devāh
kalkisca paravirahā

Although Vikoka appeared to be dead and gone, when his brother simply gazed upon him, he was at once revived. Upon seeing this, the demigods, and also Lord Kalki, the destroyer of His enemies, were amazed.

Text 19

prati karttur gadāpaneh
kokasyapyacchinacchirah
mrtah koko vikokasya
drsthipatat samutthitah

In retaliation for Koka's bringing his brother back to life, Lord Kalki immediately severed his head. Once again, however, simply by Vikoka's glance, Koka's head was replaced and he continued fighting as if nothing had happened.

Text 20

punastau militau tena
yuyudhate mahabalau

kamarupa dharau virau
kalamrtyū iva parau

The two powerful and deceitful demon brothers felt renewed enthusiasm as they continued to attack Lord Kalki, appearing like fate and death personified.

Texts 21-22

khadga carma dharau kalkim
praharantau punah punah
kalkih krudhā tayos tadvad
vanena sirasi hate

punarlagne samalokya
hariscinta paro'bhavat
visa santāva athalokya
turagas tava tadayat

With swords and shields in their hands, Koka and Vikoka struck the Lord, again and again. Lord Kalki became further enraged and at last, He simultaneously cut off both their heads. And yet, much to His surprise, both heads miraculously rejoined their trunks as everyone looked on in astonishment. Lord Kalki anxiously contemplated the matter for a moment, and then the two brothers resumed their attack At this time, Lord Kalki's horse began to very forcefully kick the two brothers.

Text 23

kalakalpau duradharsau
turagenarditau bhrsam
kalkestam jaghnatur vanair
amarsā tamralocanau

This made the two invincible demons mad with rage, so that their eyes became red. Turning their attention away from the Lord, they pierced His horse with their sharp arrows

Text 24

tayorbhujantaram so'svah
krudhā samadasad bhrsam
tau tu prabhinnāsthibhujau
visastangada kārmukau

puccham jagrhattuh sapter
gopuccham bālakaviva

The infuriated horse then bit Koka and Vikoka's arms, breaking their bones and causing their bangles and amulets to fall to the ground. In retaliation, the two demons caught the horse by its tails, just as a boy sometimes grabs the tail of a calf

Text 25

dhrtapucchau tu tau jñatva
saptih parama kopanah
pascat padbhayam drdham
jaghne tayorvaksasi vajravat

The enraged horse then kicked both demons in the chest with its hind legs, and the blows felt just like thunderbolts

Text 26

tyaktapucchau mūrcchitau
tau tatksanat punarutthitau
puratah kalkimalokya
babhāsāte sphutaksarau

Although the two heroes fell unconscious onto the ground, they quickly regained their senses and stood up, challenging Lord Kalki to continue fighting.

Text 27

tato brahmā tamabhyetya
krtañjali putah sanaih
provaca kalkim naicāmu
sastrastrair vadhamarhatah

Meanwhile, Lord Brahmā, who had been watching the battle from the sky, approached Lord Kalki and spoke with folded hands. My dear Lord, You will not be able to kill these two demons with weapons.

Text 28

karaghata dekakāler
ubhayor nirmito vadhah
ubhayor darsanadeva
nobhayor maranam kvacit

vidituveti kurusvatman
yugapacca nayorvadham

You will have to kill them simultaneously with the use of Your bare hands. As long as one of them remains alive, he can instantly bring back the life of his brother.

Text 29

iti brahmavacah srutva
tyakta sastrastra vahanah
tayoh praharatoh svairam
kalkirdana vayoh krudhā

mustibhyam vajrakalpābhyām
vabhañja sirasi tayoh

After hearing the words of Brahmā, who was born from the universal lotus flower, Lord Kalki abandoned His horse and weapons. Being inflamed with rage, the Lord suddenly landed two powerful punches that were just like thunderbolts, simultaneously smashing the two brothers' heads.

Text 30

tau tatra bhagna mastiskau
bhagna srangava gaviva
petatur divi devānam
bhayadau bhuvi badhakau

In this way, the two demons, who were a great cause of fear even for the demigods, and so what to speak of others, fell onto the ground like two great mountains, their heads smashed.

Text 31

tad drstva mahadascaryam
gandharvāpsa rasām ganāh
nanrtur jagus tustava
usca munayah siddhacaranah

devasca kusumasarair
varvasur hrsta manasah

Being overjoyed, the Gandharvas began to sing, the Apsarās danced in ecstasy, and the sages offered prayers while the demigods, Siddhas, and Cāranas showered flowers from the sky upon Lord Kalki

Text 32

divi dundubhayo neduh
prasannasca bhavan disah
tayorvadha prabhuditah
kavir dasa sahasrakan

sasvan mahagthan saksad
ahanad divya sayakaih

Lord Kalki felt great satisfaction after finally attaining victory over Koka and Vikoka. By invoking celestial weapons, the Lord proceeded to killed ten thousand enemy warriors while smashing their chariots and slaying their horses.

Text 33

prajñah satasahasranam
yodhanam ranumurddhani
ksayam ninye sumantrastu
rathinam pañcavimsaim

The formidable Prājña killed one hundred thousand enemy soldiers and Sumantu killed twenty-five thousand

Text 34

evamanye gargya bhargya
visaladya maharathan
nijagnuh samare kruddha
nisadan mleccha varvaran

Other powerful warriors, filled with a terrible rage, including Gārgya, Bhargya, and Viśāla, also joined the fray, killing innumerable *mlecchas* and Nisādas.

Text 35

evam vijitya tan sarvan
kalkir bhupaganaih saha

sayyakarnaisca bhallāta
nagaram jetu mayayau

After defeating all His enemies, Lord Kalki and His associates proceeded towards the city of Bhallātanagara, which was inhabited by Sayyākarnas.

Text 36

nanavadyair loka samghair varastraih
nanavastrair bhusārnai bhusitāngaih
nanāvāhaiscama rairvijyamanaih
yato yoddhum kalkir atyugrasenah

While going, Lord Kalki and the kings accompanying Him were glorified by everyone and music filled the air. The Lord was fanned by *cāmaras* as His entourage, which consisted of countless soldiers bearing celestial weapons, proceeded in a joyful mood, riding upon their chariots, horses, and elephants.

Thus ends the translation of the twenty-first chapter of *Śrī Kalki Purāna*

Lord Kalki Travels To Bhallāṭanagara Ruled By Śaśidhvaja A Great Battle Takes Place

Text 1

suta uvāca
senāganaih parivrtah
kalkir narayanah prabhuh
bhallata nagaram prāyāt
khadgadhrk saptivahanah

Sūta Gosvāmī said: After a short while, Lord Kalki, sword in hand and riding upon His horse, arrived at the city of Bhallāta, accompanied by His vast army.

Text 2

sa bhallatesvaro yogi
jñatva visnum jagatpatim
nijasenā ganaih pūrne
yoddhukāmo harim yayau

The king of Bhallāta was a great mystic *yogī* who was aware that Kalki was an incarnation of the Supreme Personality of Godhead, Lord Hari. Still, he came out of his city, along with his army, to fight with the Lord.

Text 3

sa harsotpulakah srimān
dirghāngah krsna bhavanah
sasidhvajo mahāteja
gajāyuta balah sudhi

This king, named Śaśidhvaja, was actually a devotee of Lord Krsna, and he was constantly merged in transcendental ecstasy He was very intelligent, handsome, wealthy, and very powerful.

Texts 4-5

tasya patni mahadevi
visnuvrata parāyana

susanta svaminam praha
kalkina yoddhum udyatam

natha kantam jagannātham
sarvantaryaminam prabhum
kalkim narāyanam sāksāt
katham tvam praharisyasi

His chaste and devoted wife, Suśāntā, observed many religious vows in relation to Lord Hari. When she saw that her husband was about to fight with Lord Kalki, she said: My dear husband, Kalki is the Supreme Lord and Supersoul of all living entities. How can you dare to strike and injure His body?

Text 6

sasidhvaja uvaca
susante paramo dharmah
prajapati vinirmitah
yuddhe praharah sarvatra
gurau sisye harer iva

King Śaśidhvaja said: O goddess Suśāntā, in battle, there is no fault in injuring the body of an elderly person, or even one's disciple. This principle has been ordained by Brahmā himself.

Text 7

jivato rajabhogah syan
mrtah svarge pramodate
yuddhe jayo va mrrtyur va
ksatriyanam sukhavahah

If one comes out victorious in battle, he can enjoy his kingdom without any hindrance, and if he dies on the battlefield, he goes to enjoy celestial happiness in heaven. Therefore, for a *ksatriya*, both victory and defeat are auspicious.

Texts 8-9

susantovaca
devatvam bhupatitvam va
visayavista kaminam

unmadanam bhave deva
na hareh padasevinam

tvam sevakah sa capi sastva n
niskamah sa capradah
yuvayor yuddha milanam
katham mohād bhavisyati

Suśāntā said: The enjoyment of a kingdom without hindrance, and the attainment of the heavenly planets may be accepted as the goal of life by those who are intoxicated by thoughts of sense gratification, but they are most insignificant for those who render service at the lotus feet of Lord Hari O lord, you are a servant and Lord Kalki is the master You have no desires for material enjoyment, and He is the bestower of the fruits of action. Considering this, how is it possible for you to fight with Him?

Text 10

sasidhvaja uvaca
dvandvatite yadi dvandvam
isvare sevake tatha
dehavesal lilayaiva sa
seva syattatha mama

King Śaśidhvaja said: My dear goddess, both the Supreme Lord and His servants are transcendental to the dualities of material existence, such as happiness and distress. Material designations are mistakenly attributed to the Lord and His devotees because they appear in bodies resembling those of the material world. Therefore, fighting is simply another of our pastimes.

Text 11

dehavesad isvarasya
kamadya daihika gunah
mayanga yadi jayante
visayasca na kim tatha

Because the Supreme Lord appears in a human-like form, He displays anger, ambition, and other human qualities Therefore, why should He not display the desire for enjoyment?

Text 12

brahmato brahmatesasya
sariritve saririta
sevakasya bheda drsas
tvevam janmalayodayah

The Supreme Personality of Godhead is eternal, and full of knowledge and bliss. When He incarnates within this world, He remains as He is, even though He assumes a body similar to that of a human being. He and His servant's birth, activities, and disappearance are transcendental, although to materialists they appear mundane.

Text 13

sevya sevakata visnor
maya seveti kirtitā
dvaitadvaitasya cestaisā
trivarga janika satām

The object of service, the servant, and the service are creations of the Lord's internal potency. A devotee's realization that the living entities are simultaneously one with and different from the Supreme Lord awards him the three objectives of life.

Text 14

ato'ham kalkinayoddham
syami kante svasenaya
tvam tam pujaya kante'dya
kamalapatim isvaram

O goddess, it is for this reason that I am eager to fight with Lord Kalki. You should now worship the Lord of Laksmī with great attention.

Text 15

susānta uvaca
krtartho'ham tvayavisnu
seva sammilitatmanā
svaminniha paratrapi
vaisnavi prathita gatih

Suśāntā said: O lord, I am very glad that you have such a wonderful service attitude toward Lord Hari. There is no other objective in this world or the next than Lord Visnu.

Text 16

iti tasyā valgu vābhih
pranatayah sasidhvajah
ātmanam vaisnavam mene
sāsrunetro harim svaran

Upon hearing Suśānta speak in this way, and seeing her offer obeisances to the Lord, King Śaśidhvaja remembered Lord Hari as tears came to his eyes. Indeed, he felt proud to be a devotee of Lord Visnu.

Text 17

tamalingaya pramuditah
surair bahubhirāvrtah
vadannāma smaran rupam
vaisnavair yoddhu māyayau

Thereafter, the king joyfully embraced his wife and then entered the battlefield while remembering Lord Hari and chanting His holy names, along with countless Vaisnava warriors.

Text 18

gatvā tu kalkisenāyām
vidrāvya mahatim camum
sayyakarna ganair viraih
sannadvair udyatāyudhaih

After entering the battlefield, King Saśidhvaja created great destruction in the ranks of the army of Lord Kalki. At this time, the powerful Sannadhas and Śayyākarnas picked up their weapons and fought along with their king.

Text 19

sasidhvaja sutah sri mān
sūryaketur mahabalah
marubhūpena yuyudhea
vaisnavo dhanvinām varah

Sasidhvaja's son, Śrīmān Suryaketu, was a great warrior and master bowman, and a devotee of Lord Hari He fought with king Maru of the Sūrya dynasty

Text 20

tasyanujo vrhatketuh
kantah kokila nisvanah
devapina sa yuyudhe
gadayuddha visaradah

Suryaketu's younger brother was named Brhatketu He was very handsome, he had a voice like a cuckoo, and he was very expert at fighting with a club He fought with King Devāpi

Text 21

visakhayupa bhupastu
sasidhvaja nrpena ca
yuyudhe vividhaih sastraih
karibhih parivaritah

King Visākhayūpa, surrounded by many elephant warriors and brandishing celestial weapons, confronted King Saśidhvaja

Text 22

rudhirasvo dhanurdhari
laghuhastah pratapavan
rajasyanena yuyudhe
bhargyah santena dhanvina

In the midst of the dust raised by the hooves of the horses, the greatly powerful Gārgya, a master bowman whose arms moved like the wind and who rode upon a red horse, engaged in fighting with the very expert bowman, Śānta

Text 23

sulaih prasair gadaghatair
vana saktyrsti tomaraih
bhallaih khadgair bhusandibhih
kuntaih samabhavadranah

The battle became very intense as all these powerful warriors fought with their tridents, clubs, arrows, anchors, spears, swords, maces, and axes

Text 24

patakabhir dhvajais cinhais
tomarais chatra camaraih
proddhuta dhuli patalair
andhakaro mahanabhuta

The battlefield became a collage of flags, poles, emblems, clubs, umbrellas, *camaras*, and dust raised by the hooves of the horses

Text 25

gagane'nughana devah
ke va vasam na cakire
gandharveh sadhusandarbhan
gayanair amrtayanaih

The demigods observed this fierce battle from their positions behind the clouds The Gandharvas hovered over the battlefield, singing in sweet voices

Texts 26-28

drustum samagatah sarve
lokah samaram adbhutam
sankha dundubhi sannadair
asphotair vrmhitair api

hresitair yodhanot krustair
loka muka ivabhavan
rathino rathibhih sakam
padatasca padatibhih

haya hayairi bhascebhaih
samaro'mara danavaih
yathabhavat sa tu ghano
yamarastra vivarddhanah

Indeed, a huge crowd gathered to witness the battle. Because of the deafening noise created by the blowing of conch shells, beating of drums, challenges of the warriors, cries of the elephants, neighing of horses, and clash of weapons, no one could hear what their companions were saying Everyone engaged in fighting with their equals. Soon, the battle came to resemble a great fight between the demigods and demons, thus giving Yamarāja many candidates for punishment.

Text 29

sasidhvaja camūnathaih
kalki senādhi paih saha
nipetuh sainikā bhumau
chinna vahvanghri kandharāh

Numerous soldiers belonging to the armies of both Lord Kalki and Śaśidhvaja lost their arms, legs, and heads in that great battle

Text 30

dhavanto'bhi druvantasca
viklavanto'srguksitāh
uparyupari sanchannā
gajāsva ratha marditāh

Some injured soldiers ran here and there, screaming with pain, others made grotesque sounds, while still others lav soaked with blood Some wounded soldiers fell onto other warriors, and others were crushed under the legs of horses and elephants, and the wheels of chariots.

Text 31

nipetuh pradhane virah
koti koti sahasrasah
bhutesānanda sandohāh
sravanto rudhi rodakam

In that great battle, may tens of millions of great warriors lost their lives, so that the battlefield became a river of blood Although certainly a ghastly sight, ghosts, hobgoblins, jackals, demons, and foxes were very happy to see that river

Text 32

usnısahamsāh sañchınna
gaja rodho rathasnavāh
karorumınābharana
masi kāñcana valukah

The crowns floatıng ın that rıver of blood appeared lıke swans, the slaın elephants looked lıke ıts banks, the charıots were boats, the severed hands and legs were fısh, and the ınnumerable swords looked lıke so much golden sand on the shore.

Text 33

evaṁ pravrttah sangrāme
nadyah sadyo'tı darunah

In thıs way, the entıre battlefıeld wore the appearance of a mightv rıver.

Text 34

suryaketustu marunā
sahıto yuyudhe balı
kālakalpo durāgharso
marum vānaır tadayat

marustu tatra dasabhır
mārganaır ahanad bhrsam

The strongly-buılt Suryaketu, who looked lıke a second Yamarāja, covered Kıng Maru wıth showers of arrows. In retalıatıon, Maru released ten wonderful arrows that ınjured Suryaketu.

Texts 35-36

marubanāhato vırah
sūryaketura marsıtah
jaghān turagān kopat
padodghatena tadratham

curnayıtvā'tha tenapı
tasya vaksasya tādayat
gadāghātena tenapı
marur murccham avapaha

Being pierced by Maru's arrows, Suryaketu became enraged and countered by killing the king's horses, one by one. He then broke King Maru's chariot to pieces, smashing it with his club. Due to being struck by one of the blows, King Maru lost his balance and fell to the ground unconscious.

Text 37

sarathis tamapovāha
rathenanyena dharmavit
brhatketusca devapim
vānaih pracchadayad bali

King Maru's loyal charioteer quickly came and placed him on another chariot. Meanwhile, the powerful Brhatketu dazed Devāpi with his incessant stream of arrows.

Text 38

dhanur vikrsya tarasā
niharena yathā ravim
sa tu vanamayam varsam
parivarya nijāyudhaih

As thick fog covers the sun, Devāpi, who had been greatly afflicted by Brhatketu's arrows, picked up his bow and countered his adversary's arrows with his own.

Text 39

brhatketum drdham jaghne
kankapatraih silāsitaih
bhinnam sulam athalokya
dhanurgrhya pata tribhih

King Devāpi then employed his wonderful golden arrows to break Brhatketu's tridents and other weapons into pieces. Brhatketu, who had also became inflamed with rage, picked up his bow and showered more arrows upon his adversary.

Text 40

sitadhāraih svarna pumkhair
gardha patrair ayomukhaih

devāpim āsugair jaghne
brhatketuh sasainikam

Brhatketu then released golden arrows having iron tips and vultures' feathers, piercing Devāpi all over his body.

Text 41

devapis taddhanur divyam
ciccheda nisitaih saraih
chinnadhanva brhatketuh
khadgapair jighāmsaya

Devāpi countered with his sharp arrows and managed to break Brhatketu's celebrated bow. Finding no other means, Brhatketu unsheathed his sword and charged at Devāpi in a final attempt to kill him.

Texts 42-43

devapeh sārathim sasvam
jaghne suro mahamrdhe
sa devāpir dhanus tyaktva
talenahatya teripum

bhujayor antarāniya
nispipesa sa nirdayah
tam tryasta varsam niskantam
mūrcchitam satrunārditam

That great warrior, Brhatketu, was able to kill Devāpi's horses and chariot driver as the fierce battle continued. Devāpi then threw down his bow and gave his enemy a powerful blow with his fist. Brhatketu was stunned and so Devāpi grabbed him and began squeezing his neck as it was held between his arm and chest. As a result of this, the twenty-four-year-old Brhatketu fell down unconscious onto the battlefield, as if dead.

Text 44

ajam viksaya devāpir
mughni sūryadhvajo'vadhit
mustinā vajrapātena
so'patan mūrchito bhuvi

murcchıtasya rıpuh krodhat
senaganam tadayat

Upon seeıng hıs brother as ıf bereft of lıfe, Suryaketu brought hıs fıst down onto Devāpı's head. As a result of that terrıble blow, whıch appeared lıke the strıkıng of a thunderbolt, Devāpı also fell down unconscıous At thıs, Suryaketu mercılessly attacked Devāpı's soldıers, causıng them to scatter

Text 45

sasıdhvajah sarvajagannıvasam
kalkım purastad abhısūryavarcasam
syamam pısangamvaram ambujeksanam
brhadbhujam caru kırıta bhūsanam

At about that tıme, Kıng Śāśıdhvaja happened to see Lord Kalkı roamıng the battlefıeld The Lord's eyes were lıke lotus petals, Hıs complexıon was very dark, and Hıs effulgence was as brıght as the sun He appeared to be the shelter of the unıverse. He was dressed ın yellow garments and Hıs arms extended to Hıs knees. On Hıs head was placed a transcendental crown.

Text 46

nana manı vrata cıtanga sobhaya
nırasta lokeksana hrttamomayam
vısakhayupadıbhır avrtam prabhum
dadarsa dharmena krtena pūjıtam

Lord Kalkı's body appeared even more brıllıant due to the reflectıons of Hıs jeweled ornaments. The Lord presented a very pleasıng sıght for everyone. Indeed, Hıs *darśana* destroyed the contamınatıon wıthın everyone's heart All the kıngs, headed by Vıśākhayūpa, surrounded the Lord, and Dharma and Satya-yuga personıfıed were seen worshıpıng Hım.

Thus ends the translatıon of the twenty-second chapter of *Śrī Kalkı Purāna*

King Śaśidhvaja Brings the Unconscious Lord Kalki to His Palace

Text 1

suta uvaca
hrdi dhyanaspadam rupam
kalker drstva sasidhvajah
purnam khadgadharam caru
turagarudham avravit

Sūta Gosvāmī said: As King Śaśidhvaja gazed upon the enchanting form of Lord Kalki, the incarnation of Lord Hari, and thus the only real object of meditation, who was seated on His celestial horse, holding a sword, he spoke as follows.

Text 2

dhanurvana dharam caru
vibhūsana varangakam
papatapa vināsārtham
udyatam jagatam param

Lord Kalki, the master of the universe, is decorated with transcendental ornaments and equipped with a bow and arrows, so that it appears as if He is about to destroy all the suffering and sins of this material world

Text 3

praha tam paramātmanam
hrsta roma sasidhvajah
ehyehi pundarikaksa
praharam kuru me hrdi

His mind surcharged with feelings of ecstasy, King Śaśidhvaja said: O lotus-eyed Lord, please come and strike my chest.

Texts 4-5

athavatman vanabhiya
tamo'ndhe hrdi me visa

nirgunasya gunajñatvam
advaitasyastra tadanam

niskāmasya jayodyoga
sahayam yasya sainikam
lokāh pasyantu yuddhe me
dvirathe paramatmanah

O Supersoul, situated within the hearts of all living entities, out of fear of my arrows, please hide within my heart, which is filled with darkness Although You are without material qualities, You possess unlimited transcendental qualities. Although You are one without a second, You are prepared to attack Your enemies. Although You are without material desires, You have accepted the support of an army for achieving victory I would like to fight with the Supersoul of all living entities while everyone else stands aside as spectators.

Text 6

parabuddhir yadi drdham
prahartta vibhave tvayi
siva visnor bhedakrte
lokam yāsyāmi samyuge

You are the almighty Lord. I will strike You hard, and while doing so, if I forget that You are the Supreme Lord, then I hope to achieve that inferior destination which is attained by those who discriminate between Lord Śiva and Lord Hari.

Text 7

iti rajño vacah srutvā
akrodhah kruddhavad vibhuh
vanaira tadayat samkhye
dhrtayudham arindamam

Upon hearing these words of King Śaśidhvaja, the slayer of his enemies who possessed all kinds of weapons, Lord Kalki displayed some symptoms of anger, although by nature He is always peaceful, and thus began to release His arrows

Text 8

sasidhvajas tatprahāram
aganasya varayudhaih
tam jaghne vanavarsena
dhārabhiriva parvatam

However, King Śaśidhvaja did not take this onslaught of arrows very seriously. As a mountain remains undisturbed by the cloud that showers rain upon it, King Śaśidhvaja remained steady as he counteracted the Lord's arrows with his own

Text 9

tadvana varsabhinnantah
kalikah paramakopanah
divyaih sastrāstra sanghatais
tayor yuddham avarttata

King Śaśidhvaja's attack appeared to injure Lord Kalki and this made the fire of His rage burn brightly Thereafter, a fierce battle ensued wherein both combatants discharged celestial weapons

Text 10

brahmāstrasya ca brahmastrair
vāyavasya ca pārvataih
agneyasya ca pārjanyaih
pannagasya ca garudhaih

Both neutralized the effects of each other's *brahmāstra* by invoking another *brahmāstra*, *pārvatīastra* by employing another *pārvatiastra*, *vāyu-astra* by discharging another *vāyu-astra*, *parjanyāstra* by invoking an *agni-astra*, and *garudāstra* by employing a *pannagāstra*

Text 11

evam nanavidhan astrair
anyo'nyam abhijaghnatuh
lokāh sapalah samtrasta
yugantabhiva menireh

In this way, Lord Kalki and King Śaśidhvaja fought furiously while discharging their entire arsenal of weapons As they witnessed this

contest, all the spectators, including the rulers of the universe, became frightened, thinking that the time of annihilation had arrived.

Texts 12-13

devā kālāgni saṁtrastā
agaman khagamāḥ kila
tato'ti vitathod yogau
vāsudeva sacīdhvajau

nirastrau bāhuyuddhena
yuyudhāte parasparam
padāghārais talāghātair
muṣṭi praharaṇais tathā

As the demigods watched the battle from their vantage point in the sky, when they saw a fiery weapon being discharged, their hearts became overwhelmed with fear. After awhile, Lord Kalki and King Śaśidhvaja put aside their bows and arrows and began wrestling—kicking, punching, and slapping each other with all their strength.

Texts 14-15

niyuddha kusalau vīrau
mumudāte parasparam
varāhoddhṛta sabdena
tam talenāhanaddhariḥ

sa mūrcchito nṛpaḥ kopāt
samutthāya ca tatkṣaṇāt
muṣṭibhyāṁ vajrakalpābhyām
avadhıta kalkimojasā

sa kalkistatprahāreṇa
papāta bhuvi mūrcchitaḥ

Both Lord Kalki and King Śaśidhvaja were very powerful warriors and expert in the art of fighting. Both became pleased to witness each other's skill. When Lord Kalki slapped King Śaśidhvaja, causing him to lose consciousness, the sound produced by that blow reminded everyone of

the sound made by Lord Varāha as He delivered the earth from the nether regions at the beginning of creation. Within a moment, King Śaśidhvaja regained his senses and stood up. In a fit of rage, the king smashed his fist upon the body of Lord Kalki, making Him fall unconscious onto the ground.

Text 16

dharmaḥ kṛtañca taṁ dṛṣṭvā
mūrcchitaṁ jagadīsvaram
samāgatau tamānetuṁ
kakṣe tau jagṛhe nṛpaḥ

Upon seeing this, Dharma and Satya-yuga personified rushed to where Lord Kali, the master of the universe, was lying. However, before they could reach Him, King Śaśidhvaja restrained them, holding them tightly in his arms.

Text 17

kalkiṁ vakṣasyu pādāya
labdhārthaḥ prayayau gṛham
yuddhe nṛpāṇām anyeṣāṁ
putrau dṛṣṭvā sudurjayau

The king then embraced Lord Kalki to his chest and brought Him to his palace, considering himself to be very fortunate. He thought that no king of the earth would now be able to defeat his two sons.

Text 18

kalkiṁ surādhipa patiṁ
pradhane vijitya dharmaṁ
kṛtañca nijakakṣa yuge nidhaya
harṣollasad hṛdaya utpulakaḥ

pramāthī gatvā gṛhaṁ
harigṛhe dadṛse susantām

Thus, King Śaśidhvaja returned home in a jubilant mood after defeating Lord Kalki, the Lord of the demigods, carrying Him on his chest

and Dharma and Satya-yuga personified in his armpits. Upon returning home, the king saw his wife Śusāntā, sitting in the temple of Lord Hari.

Text 19

drstvā tasyāh sulalita
mukham vaisnavināñca
madhye gāyantinām harīguna
kathastāmatha praha rāja

devādinām vinaya vacasā sambhale
janmana vidyālabham parinayavidhim
mlecchā pasanda nasnam

Many other female devotees surrounded the queen, glorifying Lord Hari The king looked at Śusāntā's lotus-like face and said: He who has taken birth in the village of Śambhala by the request of the demigods is this personality I am holding to my chest. He received an education, was married, and then vanquished many atheists and *mlecchas*.

Text 20

kalkih svayam hrdi mamāya miha gato'ddhā
mūrcchacchalena tava bhakti samiksanartham
dharmam krtañca mama kaksayuge susante
kante vilokaya samarcaya samvidhehi

O goddess, Lord Kalki, the Lord of the heart, has now come to our house on the pretext of being unconscious. Dharma and Satya-yuga are also our guests and so you can worship them.

Text 21

iti nrpavacasā vinodapūrnā
harikrta dharmayutam pranamya nātham
saha nijasakhibhir nanartta rāmā
hariguna kirttana varttana vilajja

Śuśāntā offered her obeisances to Lord Kalki, Dharma, Satya-yuga, and her husband. Then, along with her companions, she began to dance while singing the glories of Lord Hari without inhibition.

Thus ends the translation of the twenty-third chapter of *Śrī Kalki Purāna*.

Chapter Twenty-Four

The Prayers of Susāntā
Lord Kalki Marries King Śaśidhvaja's Daughter

Text 1

susantovaca
jay hare'ma radhisa sevitam
tave padambujam bhuri bhūsanam
kuru mamagratah sādhu satkrtam
tyaja mahāmate mohamatmanah

Śusāntā said: O Lord Hari, all glories unto You. Please give up Your illusory pastime of being unconscious. O most intelligent one, kindly show me Your lotus feet, which are faithfully served by saintly persons and demigods.

Text 2

tave vapur jagadrupa sampadā
viracitam satām manase sthitam
ratipater mano mohodayakam
kuru vicestitam kamapuranam

Your body is fully spiritual and thus it is the most valuable object within the universe. This form of Yours is present within the hearts of the devotees. Your beautiful form bewilders even the mind of Cupid. Now, please do whatever You consider to be beneficial for me.

Text 3

tave yaso jagacchoka nāsanam
mrdu kathamrta pritidāyakam
sthita sudhoksitam candravan mukham
tava karotvalam lokamangalam

The world of lamentation goes far away if Your transcendental glories enter someone's ears. The shower of nectar in the form of the sweet words emanating from your moon-like mouth pleases everyone Your face is adorned with a sweet smile Please speak something with Your lotus mouth that will benefit all classes of men.

Text 4

mama patistvayṁ sarvadurjayo
yadi tavāpriyaṁ karmāṇā caret
jahi tadātmanaḥ satrum udyataṁ
kuru kṛpāṁ nacedīdṛg ısvaraḥ

My husband is a person who irritates everyone. If he has caused You any pain, kindly give up Your anger and display some compassion. Otherwise, how will people believe that You are all-merciful?

Text 5

mahadahaṁ yutaṁ pañcamātrayā
prakṛti jāyayā nirmitaṁ vapuḥ
tava nirıkṣaṇāl līlayā jagat
sthiti layodayaṁ brahmakalpitam

The material body has been created with the five gross material elements as its ingredients, as well as the three subtle elements, all of which are manifestations of Your external energy. In the beginning, You glanced over material nature for the sake of Your pastimes, and then You enacted the creation, maintenance, and annihilation of the universe by Your three qualitative incarnations.

Text 6

bhuvıyan marudvāri tejasāṁ
prācitibhiḥ sarīrendriyāsritaiḥ
triguṇyā svayā mayayā vibho
kuru kṛpāṁ bhavat sevanārthinām

My dear Lord, please bestow Your mercy upon us, who aspire for engagement in Your devotional service, even though we possess material bodies and senses that act under the direction of Your illusory energy, *māyā*, which consists of three modes.

Text 7

tava guṇālayaṁ nāma pāvanaṁ
kalimalapahaṁ kırttayanti ye
bhavabhayakṣayaṁ tapatāpitā
muhuraho janāḥ saṁsaranti no

Those who always chant Your holy names, which destroy the contamination of Kali, removes the fear of material existence, and enables one to develop transcendental qualities, even though undergoing material miseries at present, will never again have to accept a material body.

Text 8

tava januḥ satāṁ mānavarddhanaṁ
dijakulodayaṁ devapālakam
kṛtayugārpakaṁ dharmapūrakaṁ
kalikulantakaṁ santanotu me

Because of Your appearance within this world, the prestige of the devotees has been reinstated, the *brāhmaṇas* once again engage in their ritualistic performances, the demigods feel secure, Satya-yuga will soon commence, religious principles are being obeyed, and the influence of Kali has slackened. May I also receive the benefit of Your incarnation.

Text 9

mama gṛhaṁ patiputra naptṛkaṁ
gajarathair dhvajais cārair dhanaiḥ
maṇivarāsanaṁ sat kṛtiṁ vinā tava
padābjayoḥ sobhayanti kim

I have a husband, sons, grandsons, elephants, horses, flags, chariots, *cāmaras*, wealth, jeweled *āsanas*, and countless other possessions but without the presence of Your lotus feet, all these things appear to be of very little value.

Text 10

tava jagadvapuḥ sundarasmitaṁ
mukham aninditaṁ sundarāravam
yadi na me priyaṁ valguceṣṭite
parikarotyaho mṛtyurastivaha

O Lord of the universe, if Your enchanting smiling face, from which captivating and meaningful words emanate, does not cast its soothing glance upon me, then let me die without delay.

Text 11

hayacara bhayasara karahara saraṇa
kharatara varasara dasabala manthana
jayahata parabhara bhavavaya samana
sasadhara sata samarasa bharavadana

As You traverse the surface of the earth, riding upon Your horse, Your presence removes all fear. You are the shelter of Brahmā and Śiva. You vanquish even the most powerful warriors with Your sharp arrows. You give protection to those who seek Your shelter after being defeated by You in battle. Your lotus face is as soothing as a hundred moons.

Text 12

iti tasyāḥ susāntāyā
gītena paritoṣitaḥ
uttasthau raṇasayyāyāḥ
kalkiryuddhas thavīravat

Being greatly satisfied by Śusāntā's prayers, Lord Kalki awakened from His state of unconsciousness and once again assumed the role of an invincible warrior.

Texts 13-14

susāntāṁ purato dṛṣṭvā
kṛtaṁ vāme tu dakṣiṇe
dharmaṁ sasidhvajaṁ pascāt
prāheti vrīḍitānanaḥ

kā tvaṁ padmapalāsākṣi
mama sevārtham udyatā
kānte sasidhvajaḥ suro
mama pascād upasthitaḥ

Seeing Suśāntā in front of Him, as well as Satya-yuga personified to His left, Dharma to His right, and King Śaṣidhvaja behind Him, Lord Kalkī spoke as if embarrassed: O lotus-eyed one, who are you? Why are you serving Me? Why is the great hero, Śaśidhvaja, standing behind Me?

Text 15

he dharma he kṛtayuga
kathaṁ atrāgatā vayam

raṇāṅganaṁ vihāyāsyāḥ
satrorantaḥ pure vada

O Dharma! O Satyayuga! Instead of remaining on the battlefield, why have I been brought to the palace of the enemy?

Text 16

satrupatnyaḥ kathaṁ sādhu
sevante māmariṁ mudā
sasidhvajaḥ suramānī
mūrcchitaṁ hanti no katham

I am the enemy of these women. Why are they serving Me in great happiness? I fell unconscious. Why did the great hero, Śaśidhvaja, not kill Me?

Text 17

susāntovāca
pātāle divi bhūmau vā
naranāga surā'surāḥ
nārāyaṇasya te kalke
ke vā sevāṁ na kurvate

Suśāntā said: Who is there in Pātālaloka, Svargaloka, or Bhūloka, whether he is a human being, serpent, demon, or demigod, that would not serve Lord Kalkī, the incarnation of Lord Hari?

Text 18

yatsevakānāṁ jagatāṁ
mitrāṇāṁ darsanādapi
nivarttate satrubhāvas
tasya sākṣāt kuto ripuḥ

All the people of the world are Your servants. It is the duty of everyone to adopt a friendly attitude toward You. My dear Lord, simply by seeing You, one's animosity is vanquished. Who would dare to exhibit his enviousness by fighting with You, hand to hand?

Text 19

tvayā sārddhaṁ mama patiḥ
satrubhāvena saṁyuge

yadi yogyas tadānetuṁ
kiṁ samartho nijālayam

Had my husband not fought with You in the mood of an enemy, would he have been able to bring You to his house?

Text 20

tava dāso mama svāmī
ahaṁ dāsī nijā tava
āvayoḥ samprasādāya
āgato'si mahābhuja

My husband is Your eternal servant, and I am Your eternal maidservant. O mighty-armed Lord, You have come here simply to benefit us.

Text 21

dharma uvāca
ahaṁ tavaitayor bhaktyā
nāmarūpānu kīrttanāt
kṛtārtho'smi kṛtārtho'smi
kṛtārtho'smi kalikṣaya

Dharma said: O vanquisher of Kali, I am very impressed to see how this couple renders devotional service unto You. They chant Your holy names and they take great pleasure in glorifying You,

Text 22

kṛtayuga uvāca
adhunāhaṁ kṛtayugaṁ
tava dāsasya darsanāt
tvamīsvaro jagat pūjya
sevaka syāsya tejasā

Satya-yuga said: My dear Lord, I consider myself to be very fortunate to have witnessed the activities of these great devotees. By the influence of Your devoted servants, Your worship spreads throughout the universe.

Text 23

sasidhvaja uvāca
daṇḍayaṁ māṁ daṇḍaya vibho
yoddhṛtvād udyatā yudham

yena kāmādı rāgeṇa
tvayyāt manyapi vairitā

King Śaśidhvaja said: My dear Lord, I had pierced Your body with many arrows while fighting with You. Therefore, I am a great offender and so please punish me. You are our life and soul and yet, under the influence of uncontrollable lust and anger, I treated You as an enemy.

Text 24

iti kalkir vacasteṣāṁ
nisamya harsitānanaḥ
tvayā jito'smīti nṛpaṁ
punaḥ punaruvāca ha

After hearing the king speak with such humility, Lord Kalkī said: The simple fact of the matter is that you defeated Me in the battle.

Text 25

tataḥ sasidhvajo rājā
yuddhā dāhūya putrakān
susāntāyā matiṁ buddhvā
ramām prādāt sa kalkaye

Thereafter, King Śaśidhvaja summoned his sons from the battlefield and, as desired by his wife, handed over his daughter, Ramā, to Lord Kalki in marriage.

Texts 26-27

tadaitya maru devāpī
sasidhvaja samāhṛtau
visākha yūpa bhūpasca
rudhirāsvasca saṁyugāt

sayyā karṇa nṛpe ṇāpi
bhallāṭaṁ puramāyayuḥ
senāgaṇair asaṁkhyātaiḥ
sā purī marddītā bhavat

At that time, the kings Maru, Devāpi, Viśākhayūpa, Sayyākarṇa, and Rudhirāśva arrived at Bhallāta, at the invitation of Śaśidhvaja. Thus, the city became very crowded with the soldiers of these rulers of men.

Text 28

gajāsva ratha sambādhaih
patticchatra ratha dhvajaih
kalkinapi ramayasca
vivahotsava sampadam

The marriage ceremony of Lord Kalki and Ramā was performed with great pomp with many elephants, horses, chariots, soldiers present, so that a great tumult was created.

Texts 29-30

drustum samauyus tvarita
harsāt sabala vahanah
samkha bheri mrdangānām
vāditranañca nisi anaih

nrtya gita vidhanaisca
purastri krta mangalaih
vivāho ramaya kalker
abhuda ati sukhāvahah

Everyone arrived on their various vehicles and carriers in a mood of joyful anticipation, eager to witness the wedding. The festive mood was enhanced by the auspicious and delightful sounds of drums, conch shells, and *mrdangas*, as well as the singing, dancing, and clapping of the ladies

Texts 31-32

nrpā nanā vidhair bhojyaih
pujita vivisuh sabham
brāhmanah ksatriya vaisyah
sūdrasca vara jatayah

vicitra bhoga bharanah
kalkim drastum upavisan
tasyam sabhayam susubhe
kalkih kama lalocanah

All the kings were provided with an incredible variety of sumptuous food and drink. The *brahmanas, ksatriyas, vaiśayas, śudras*, and outcastes were also very nicely fed and given charity when they came to see

Lord Kalkı. All the whıle, the lotus-eyed Lord remaıned seated ın the assembly.

Text 33

naksatra gana madhyasthah
purnah sasadharo yathā
reje raja ganadhıso
lokān sarvan vımohayan

Just as the moon looks very beautıful ın the mıdst of ınnumerable stars, so Lord Kalkı, the kıng of kıngs, appeared glorıous ın the mıdst of that assembly.

Text 34

rama patım kalkım aveksya bhupah
sabhagata padma dalāyate ksanam
jāmātaram bhaktı yutena karmana
vıvudhya madhye nısasāda tatra ha

Kıng Śaśıdhvaja slowly approached the lotus-eyed Lord Kalkı, the husband of Ramā, and sat besıde Hım ın a mood of awe and reverence, although he consıdered Hım to be hıs son-ın law.

Thus ends the translatıon of the twenty-fourth chapter of *Śrī Kalkı Purāna.*

CHAPTER TWENTY-FIVE

The Devotion of Śaśidhvaja And His Previous History

Texts 1-2

sūta uvaca
tatrahuste sabha madhye
vaısnavam tam sasıdhvajam
munıbhıh kathıta sesa
bhaktı vyasakta vıgraham

susantāñ ca krtenāpı
dharmena vıdhıvad yutam

Sutā Gosvāmī saıd: The kıngs then began to speak to the exalted Kıng Śaśıdhavaja and hıs wıfe, Suśāntā, ın that assembly whıch ıncluded Dharma and Satya-yuga personıfıed.

Texts 3-4

rajana ucuh
yuvām nārāyana syasya
kalkeh svasuratām gatau
vayam nrpa ıme loka
rsayo brāhmanāsca ye

preksya bhaktı vıtānam vam
harau vısmıta manasāh
prcchamastva mıyam bhaktıh
kva labdha paramatmanah

The kıngs saıd: You are now the ın-laws of Lord Kalkı, who ıs non-dıfferent from the Personalıty of Godhead, Nārāyana. We are very ımpressed by the devotıonal attıtude of both of you, and so are the assembled sages, *brāhmanas*, and others. We would lıke to know how you became so advanced on the path of devotıonal servıce to the Supreme Lord.

Texts 5-6

kasyava saksıtā rajan
kımvā naısargıkı tava
sotrumıcchāma he rājan
trı jagajjana pavanım

kathām bhagavatım tvattah
samsara āsrama nāsınım

My dear kıng, dıd someone gıve you ınstructıon regardıng the devotıonal servıce of the Lord, or ıs your devotıon spontaneous? We sımply would lıke to know how you became such an advanced devotee of the Lord. We know that by hearıng thıs narratıon, the ınhabıtants of the three worlds wıll be purıfıed, because such talks uproot the root cause of materıal exıstence.

Text 7

sasıdhvaja uvaca
strıpumsorā vayos tattat
srnutā mogha vıkramah
vrttam majjanma karmadı
smrtım tadbhaktı laksanam

Kıng Śaśıdhvaja saıd: O kıngs, please lısten attentıvely as I narrate to you the story of my prevıous lıfe, and how I came to be a kıng who ıs devoted to the Lord.

Text 8

purā yuga sahasrante
grdhro'ham pūtı mamsa bhuk
grdhrıyam me prıyāranye
krtanıdo vanaspatau

Thousands of years ago, I was born as a meat-eatıng vulture. My wıfe, Suśāntā, was a female vulture lıvıng ın a nest at the top of a tree ın the forest.

Text 9

cacāra kamam sarvatra
vanopavana sankule

mṛtānāṁ pūti māṁsaughaiḥ
prāṇānāṁ vṛttikalpakau

She would travel from forest to forest and tree to tree, according to her desire. We sustained our lives by eating the rotting, stinking flesh of dead bodies.

Texts 10-11

ekadā lubdhakaḥ krūro
lulubha pisitāsanau
āvāṁ vīkṣya gṛhe puṣṭaṁ
gṛdhraṁ tatrāpya yojayat

taṁ vīkṣya jāta visraṁbhau
kṣudhayā paripīḍitau
strīpuṁsau patitau tatra
māṁsa lobhita cetasau

One day, a cruel hunter saw us and so desired to capture us. For this purpose, he brought his tame vulture. At that time, we were famished and so when we saw the tame vulture, we approached it in the hopes of getting some flesh in charity.

Text 12

vaddhā vāvāṁ vīkṣya tadā
harṣādāgatya lubdhakaḥ
jagrāha kaṇṭhe tarasā
cañcva grāghāta pīḍitaḥ

However, the result was that we fell into the trap of the hunter. As soon as he saw us ensnared within his net, the hunter joyfully came running and grabbed me by the neck. We tried our best to defend ourselves with our beaks.

Text 13

āvāṁ gṛhītvā gaṇḍakyāḥ
silāyām salilāntike
mastiṣkaṁ cūrṇayāmāsa
lubdhakaḥ pisitāsanaḥ

Wanting our flesh, the hunter took us to the banks of the Gaṇḍaki River, which is as good as the Ganges, and killed us by smashing our heads against a *śālāgrāma-śilā*.

Texts 14-15

cakāṅkita silā gaṅgā
maraṇādapi tatkṣaṇāt
jyotir maya vimānena
sadyo bhūtvā caturbhujau

prāptau vaikuṇṭha nilayaṁ
sarva loka namaskṛtam
tatra sthitvā yugasataṁ
brahmaṇo lokamāgatau

Because we had given up our lives while touching a *śālāgrāma-śilā* on the shore of the holy Gaṇḍaki River, we were instantly awarded four-armed forms and ascended to Vaiṇkuṇṭha in an effulgent celestial chariot. We resided there for one hundred *yuga* cycles and then were transferred to Brahmaloka.

Text 16

brahma loke pañca sataṁ
yugānāṁ upabhujya vai
devaloke kālavasad
gataṁ yuga catuḥsatam

In Brahmaloka, we resided for five hundred *yuga* cycles and then descended to Svargaloka, where we resided for four hundred *yuga* cycles.

Text 17

tato bhuvi nṛpāstāvat
baddha sūnurahaṁ smaran
harer anugrahaṁ loke
sālagrāma silāsramam

After residing in the heavenly planets, we were born in this mortal world. I can clearly remember how everything was made possible simply by the mercy of the *śālāgrāma-śilā* and Lord Hari.

Text 18

jātismaratvaṁ gaṇḍakyāḥ
kiṁ tasyāḥ kathayāmyaham
yajjala sparsa mātreṇa
māhātmyaṁ mahad adbhatam

It is astonishing to think how one can remember his past lives after giving up his life on the banks of the River Gaṇḍaki. Simply by touching the water of that river, one can feel something extraordinary.

Text 19

cakāṅkita silāsparsa
maraṇasye drsaṁ phalam
na jāne vāsudevasya
sevayā kiṁ bhaviṣyati

When such a wonderful result is obtained by giving up one's life while touching a *śālāgrāma-śilā*, then what can be said of the result obtained by those who serve Lord Hari with devotion?

Text 20

ityāvāṁ hari pūjāsu
harṣa vihvala cetasau
nṛtyantāvanu gāyantau
viluṇṭhantau sthitāviha

Thinking in this way, we remained absorbed in the worship of the Supreme Lord, sometimes dancing in ecstasy, sometimes singing the glories of Lord Hari, and sometimes rolling on the ground with a heart overwhelmed by feelings of love of God. In this way, we passed our lives.

Text 21

kalker nārāyaṇāṁ sasya
avatāraḥ kalikṣayaḥ
purā vidita vīryasya
pṛṣṭo brahma mukhāt srutaḥ

I had already heard from Brahmā that Lord Hari would incarnate as Lord Kalki, to destroy the influence of Kali. I am thus well-aware of His unexcelled prowess.

Text 22-24

iti rāja sabhāyāṁ saḥ
srāvayitvā nijāḥ kathāḥ
dadau gajānām ayutam
asvānāṁ lakṣam ādarāt

rathānāṁ ṣaṭ sahasrantu
dadau pūrṇasya bhaktitaḥ
dāsīnāṁ yuvatīnāñca
ramānāthāya ṣaṭsatam

ratnāni ca mahārghyāṇi
dattvā rājā sasidhvajaḥ
mene kṛtārtham ātmānaṁ
svajanair bāndhavaiḥ saha

Thus, King Śaśidhvaja narrated his history in that assembly. He considered himself and his family members to be supremely fortunate as he gave Lord Kalki, the husband of Ramā, ten thousand elephants, one hundred thousand horses, six thousands chariots, one hundred young maidservants, and countless valuable jewels.

Text 25

sabhāsada iti srutvā
pūrva janmoditāḥ kathāḥ
vismayā vista manasaḥ
pūrṇaṁ taṁ menire nṛpam

After hearing this description of the king's previous life, all the members of the assembly were astonished and began to regard him even more highly.

Text 26

kalkiṁ stuvanto dhyāyanto
prasaṁ santo jagajjanāḥ
punastamāhū rājānaṁ
lakṣaṇaṁ bhakti bhaktayoḥ

Everyone in that assembly began to glorify the Supreme Lord and meditate upon His transcendental form. After some time, they inquired from King Śaśidhvaja about the characteristics of pure devotional service.

Text 27

nrpa ucuh
bhaktika syad bhagavatah
ko va bhakto vidhānavit
kim karoti kimasnati
kva vā vasati vakti kim

The kings said: What are the characteristics of devotional service to the Lord? Who is a genuine devotee, and what are the prescribed rules and regulations? What does a devotee do, what does he eat, where does he live, and what does he speak about?

Texts 28-29

etan varnaya rajendra
sarvam tvam vetsi sadarāt
jatismaratvat krsnasya
jagatam pāvanecchayā

iti tesam vacah srutva
praphulla vadano nrpah
sadhuvādaih samamantrya
tānāha brahmanoditam

O king, you are the knower of everything and so please describe whatever was requested by us.

The king was very happy to hear these questions, which were all in relation to Lord Hari, and so he thanked them. Then, with a desire to purify the world with the sound of the holy names of Lord Krsna, the king, having the power to remember his previous lives, began to repeat whatever he had previously heard from Lord Brahmā.

Text 30

sasidhvaja uvaca
pura brahma sabha madhye
maharsi gana sankule

sanako naradam praha
bhavadbhir yastvihoditah

King Śaśidhvaja said Once, long ago, in the assembly of Lord Brahmā, there were many great sages present At that time, the sage Sanaka asked Nārada Muni the very questions that you have put before me

Text 31

tesam anugrahenaham
tatrositva srutah kathah
yastah samkathayamiha
srnudhvam papa nasanah

I was also present in that assembly of great sages and by their mercy, I heard everything that was spoken by them. O you who are capable of removing the sins of the conditioned souls, please listen attentively as I repeat whatever I had heard.

Text 32

sanaka uvāca
ka bhaktih samsrtihara
harau loka namakrta
tāmādau varnaya mune
nara davahita vayam

Sanaka said· O sage among the demigods, what kind of devotional service to Lord Hari has the power to free one from the cycle of repeated birth and death? What method of devotional service is most praiseworthy? Please speak on this subject, for we are very eager to hear.

Text 33

narada uvāca
manah sasthani indriyani
samyamya paraya dhiyā
guravapi nyaseddeham
loka tantra vicaksanah

Nārada Muni said. One who desires to engage in the devotional service of the Lord should learn the codes of good conduct after fully surrendering himself at the lotus feet of the spiritual master and carefully

controlling his mind and five knowledge-acquiring senses with the help of good intelligence.

Texts 34-36

gurau prasanne bhagavān
prasīdati hariḥ svayam
praṇavāgni priyāmadhye
namo'rṇaṁ tannidesataḥ

smared ananyayā budhyā
desikaḥ susamāhitaḥ
pādyārghya ācamanıyādyaiḥ
snāna vāsovibhūṣaṇaiḥ

pūjayitvā vāsudeva pāda
padmaṁ samāhitaḥ
sarvāṅga sundaraṁ ramyaṁ
smaret hṛtpadma madhyagam

If the spiritual master is pleased, then it is to be understood that Lord Hari is pleased. By the order of the spiritual master, one should chant the *mantra*, *oṁ namo svāhā*. The disciple should worship the lotus feet of Lord Vāsudeva by offering Him *pādya*, *arghya*, *ācamanīya*, *snānīya*, *vasana*, and ornaments. All the while, he should meditate on the enchanting form of Lord Vāsudeva as it is situated within his heart.

Text 37

evaṁ dhyātvā vākya mano
buddhindriya gaṇaiḥ saha
ātmānam arpayed vidvān
harāvekānta bhāvavit

A sincere and intelligent devotee should surrender his speech, mind, intelligence, senses, and indeed, his very self at the lotus feet of the Supreme Lord.

Text 38

aṅgāni devāstveṣāntu
namāni viditānyuta
viṣṇoḥ kalker anantasya
tānye vānyanna vidyate

All of the demigods are considered to be Lord Hari's bodily limbs. He possesses unlimited transcendental forms having corresponding transcendental names.

Text 39

sevyaḥ kṛṣṇaḥ sevako'
manye tasyātma mūrttayaḥ
avidyo pādhayo jñānād
vadanti prabhavādayaḥ

Lord Kṛṣṇa is the actual object of service for all living entities. The constitutional position of the spirit souls is that they are the Lord's eternal servants, being part and parcel of Him. This is the conclusion of those who know the truth, but due to the dense darkness of ignorance, people in general forget this.

Text 40

bhaktasyāpi harau dvaitaṁ
sevya sevaka vattadā
nānyad vinā tamityeva
kva ca kiñca ca vidyate

The relationship between the Lord and His devotees is one of master and servant. Actually, there is nothing that can exist independently of Lord Kṛṣṇa.

Text 41

bhaktaḥ smarati taṁ viṣṇuṁ
tan nāmāni ca gāyati
tat karmāṇi karotyeva
tadānanda sukhodayaḥ

The devotees always think of Lord Hari, sing His holy names, and engage in menial service for His satisfaction. By engaging in devotional service in this way, the devotees feel transcendental pleasure.

Text 42

nṛtya tyuddhata vadrauti
hasati praiti tanmanāḥ
viluṇṭhatyātma vismṛtyā
na vetti kiyadantaram

The devotees dance in ecstasy, cry, laugh, and roll on the ground. and while doing so, they completely forget themselves. Pure devotees never discriminate, but rather see everyone equally on the spiritual platform.

Text 43

evaṁ vidhā bhagavato
bhaktir avya bhicāriṇı
punāti sahasā lokān
sadevāsura mānuṣān

Such unadulterated devotional service to the Supreme Lord quickly purifies everyone—demigods, demons, and human beings.

Text 44

bhaktiḥ sā prakṛtir nityā
brahmasampat prakāsitā
siva viṣnu brahma rūpā
vedādyānāṁ varāpi vā

Bhakti-devī is the Lord's eternal spiritual potency and she is described in all Vedic literature. She is the embodiment of Brahmā, Viṣṇu, and Śiva.

Text 45

bhaktāḥ sattva guṇādhyāsāt
rajasendriya lālasāḥ
tamasā ghora saṁkalpā
bhajanti dvaita drgjanāḥ

Persons in the mode of goodness are called devotees, persons in the mode of passion are mad after sense gratification, and persons in the mode of ignorance engage in all kinds of abominable activities.

Text 46

sattvā nirgunatām eti
rajasā viṣayas pṛhām
tamasā narakaṁ yānti
saṁsāre dvaita dharmiṇi

People who cultivate the mode of goodness can raise themselves to the transcendental platform. Those who cultivate the mode of passion

become filled with material desires, and those who cultivate the mode of ignorance go to hell.

Text 47

ucchiṣṭam avaisistaṁ vā
pathyaṁ pūtam abhipsitam
bhaktānām bhojanaṁ viṣṇor
naivedyaṁ sātviakaṁ matam

Food that is pure, juicy, and nutritious, and that has been offered to Lord Viṣṇu, is considered to be in the mode of goodness.

Text 48

indriya prīti jananaṁ
sukra sonita varddhanam
bhojanaṁ rājasaṁ suddham
āyurārogya varddhanam

Food that is prepared with only the satisfaction of the senses in mind, and which is intended to increase one's blood and semen, and thus enhance one's duration of life, is considered to be in the mode of passion.

Text 49

ataḥ praraṁ tāmasānāṁ
kaṭvam loṣna vidāhikam
pūti paryūṣitaṁ jñeyaṁ
bhojanaṁ tāmasapriyam

Food that is bitter, spicy, hot, sour, stale, burnt, dry, or rotten is considered to be in the mode of ignorance. Only people deeply imbedded in the mode of ignorance will relish such food.

Text 50

sāttvikānāṁ vane vāso
grāme vāsustu rajasah
tāmasaṁ dyūta madyādi
sadanaṁ parikīrttitam

People in the mode of goodness like to reside in the forest, people in the mode of passion like to reside in a city or village, and people in the mode of ignorance like gambling casinos and brothels.

Text 51

na dātā sa hariḥ kiñcit
sevakastu na yācakaḥ
tathāpi paramā prītis
tayoḥ kimiti sāsvatı

Lord Hari does not award His devotee material comforts, nor does a pure devotee ask anything from the Lord, and yet there are exchanges of love between them at every moment. The dealings of the Lord and His devotees are not like those of materialistic people in this miserable world.

Text 52

ityetat bhagavat īsvarasya
viṣṇor guṇa kathanaṁ
sanako vivudhya bhaktyā
savinaya vacanaiḥ surarṣi

varyaṁ pariṇutavendra
puraṁ jagāma suddhaḥ

After hearing these talks in relation to Lord Hari, the master of everyone, the pure-hearted sage, Sanaka, returned to his abode after sufficiently glorifying Nārada Muni.

Thus ends the translation of the twenty- fifth chapter of *Śrī Kalki Purāṇa*.

The Glories of the Devotees of Lord Hari

Text 1

sasidhvaja uvāca
etad vaḥ kathitaṁ bhūpāh
kathanıyoru karmaṇaḥ
kathā bhaktasya bhaktesca
kimanyaṁ kathayāmyaham

King Śaśidhvaja said: My dear kings, I have thus described the glories of the devotional service of the Lord, and the wonderful characteristics of the devotees. Now, what more shall I tell you?

Text 2

bhūpā ūcuḥ
tvaṁ rājan vaiṣṇavasreṣṭhaḥ
sarvasattva hite rataḥ
tavāvesaḥ kathaṁ yuddha
raṅge hiṁsādikarmaṇi

The kings said: My dear king, you are certainly the foremost Vaiṣṇava, for you are always engaged in working for the welfare of others. Why did you take part in the violence of war?

Text 3

prāyasaḥ sādhavo loke
jīvānāṁ hitakāriṇaḥ
prāṇabuddhi dhanairvāgbhiḥ
sarveṣāṁ viṣayātmanām

It is seen that saintly persons engage in working for the benefit of others, with their lives, intelligence, wealth, and speech.

Text 4

sasidhvaja uvāca
dvaitaprakāsinı yātu
prakṛtiḥ kāmarūpiṇi

sā sūte trijagat kṛtsnaṁ
vedāsṁsca triguṇātmikā

King Śaśidhvaja said: The concept of duality arises from the interaction of the three modes of material nature. From material nature, the creation of the three worlds was enacted, and thereafter the *Vedas* appeared.

Text 5

te vedāstrijagaddha dharma
sāsanā dharma nāsanāḥ
bhakti pravarttakā loke
kāmināṁ viṣayaisīṇām

Just to fulfill the desires of materialistic people, the *Vedas* propagate the path of fruitive action. At the same time, the *Vedas* establish the genuine principles of religion and present the path of pure devotional service to the Lord.

Text 6

vātsyāyanādi munayo
manavo vedapāragāḥ
vahanti valimīsasya
vedavākyānu sāsitāḥ

Under the guidance of the *Vedas*, great sages like Vātsyāyana propagate the worship of Lord Hari, the master of the universe, within human society.

Text 7

vayaṁ tadanugāḥ karma
dharmaniṣthā raṇapriyāḥ
jighāṁ santaṁ jighāṁsāmo
vedārtha kṛta niscayāḥ

Following in the footsteps of the great sages, we sometimes engage in fighting in a way that is in accordance with religious principles. According to the Vedic injunctions, it is the duty of a king to kill all aggressors.

Text 8

avadhyasya vadhe yāvāṁs
tāvān vadhyasya rakṣaṇe

ityāha bhagavān vyasaḥ
sarvavedārtha tatparaḥ

Lord Vyāsadeva, the compiler of the *Vedas*, has said that just as it is a sin to kill someone who deserves protection, so it is a sin to protect someone who deserves to be killed.

Texts 9-11

prāyascittaṁ na tatrāsti
tatrā dharmah pravarttate
ato'tra vāhinīṁ hatvā
bhavatāṁ yudhi durjayām

dharmaṁ kṛtañca kalkintu
samānīyā gatā vayam
eṣā bhaktir mama matā
tavābhipretamīraya

ahaṁ tadanu vakṣyāmi
devavākyānu sārataḥ
yadi viṣṇuḥ sa sarvatra
tadā kaṁ hanti ko hataḥ

If someone intentionally commits a sin, then no amount of atonement can purify him. That is why I killed innumerable soldiers who apposed me, and then brought Lord Kalki to my palace, along with Dharma and Satya-yuga personified. In my opinion, this was bona fide devotional service. Now, all of you can express your opinions, and I will give my replies in accordance with the Vedic injunctions. Lord Viṣṇu is present everywhere. If this fact is established, then who can harm anyone?

Text 12

hantā viṣṇurhato viṣṇur
vadhaḥ kasyāsti tatra cet
yuddha yajñādiṣu vadho
na vadho vedasāsanāt

Who can be killed without the sanction of the Lord? The actual killer of everyone is Lord Viṣṇu, the protector of everyone is also Lord Viṣṇu, and the person being killed is part and parcel of Lord Viṣṇu. The

Vedas therefore say that killing in a righteous battle or in a sacrificial performance does not constitute killing.

Text 13

iti gāyanti munayo
manavasca caturdasa
ıtthaṁ yuddhaisca yajñaisca
bhajāmo viṣṇum ısvaram

This is also the verdict of the great sages and Manus. We worship Lord Hari by fighting, and so this is our form of sacrifice.

Text 14

ato bhāgavatīṁ māyām
āsritya vıdhinā yajan
sevya sevaka bhāvena
sukhī bhavati nānyathā

Thus, a devotee under the shelter of the Lord's internal energy engages ın the worship of Lord Hari in the mood of a servant and achieves true happiness, and not otherwise.

Text 15

bhūpā ūcuḥ
nimer bhūpasya bhūpāla
guroḥ sāpān mṛtasya ca
tādrse bhogāyatane
virāgaḥ katham ucyatām

The kings said: O ruler of men. King Nimi had to give up his life as a result of the curse of his spiritual master, Vaśiṣṭha. The question is—how did he develop detachment from his body, which is the source of all kinds of enjoyment? Why did he not agree to re-enter his body when the demigods revived him?

Text 16

siṣyāsāpāt vasiṣṭhasya
dehāvaptir mṛtasya ca
srūyate kila muktānāṁ
janma bhakta vimuktatā

It has been heard that the great sage, Vaśiṣṭha, also had to give up his life because of the curse of his disciple, but then received another body. The devotees of the Lord certainly attain liberation. How, after liberation, does a devotee again take birth?

Text 17

ato bhagavatı māyā
durbodhyā vijitātmanām
vimohayanti samsāre
nānātvadi indrajālavat

The illusory energy of the Supreme Lord is incomprehensible, even to highly elevated sages. This *māyā*, with her variegatedness, bewilders the entire world, just like an expert magician.

Text 18

iti teṣām vaco bhūyaḥ
srutvā rājā sasidhvajaḥ
provāca vadatāṁ sreṣṭho
bhakti pravaṇayā dhiyā

Upon hearing these words of the kings, Śaśidhvaja, who was a very eloquent speaker, continued his talks with a heart filled with devotion for the Lord.

Text 19

sasidhvaja uvāca
bahūnāṁ janmanāmante
tırtha kṣetrādi yogataḥ
daivāda bhavet sādhu saṅgas
tasmād ısvara darsanam

King Śaśidhvaja said: As a result of performing many pious activities and visiting many holy places for many lifetimes, a person receives the association of saintly persons by the grace of the Lord. By that *sādhu-saṅga*, he gradually becomes qualified to approach the Supreme Lord.

Text 20

tataḥ sālokyatām prāpya
bhajantyā drta cetasaḥ

bhuktva bhogan anupaman
bhakto bhavati samsrtau

Such a person ultimately attains the abode of Lord Visnu, where he engages in the service of the Lord without impediment. A devotee of the Lord enjoys a very blissful life and he achieves fame in this world as a saintly person.

Text 21

rajojusah karmapara
haripujā parah sada
tannamani pragayanti
tadrupa smaranotsukāh

Pure devotees worship Lord Hari with great enthusiasm, incessantly chant His holy names, and constantly try to keep the remembrance of His transcendental form within their hearts.

Text 22

avataranu karana
parvata vrata mahotsavah
bhagavadbhakti pūjadhyah
paramananda samplutah

They sometimes perform dramas of the pastimes performed by the Lord's incarnations, they observe sacred vows such as Ekādaśī, and they organize grand festivals wherein they worship the Lord with great pomp. The devotees perform all of these activities with great pleasure

Text 23

ato moksan na vāñchanti
drstamukti phalodayāh
muktva labhante janmāni
haribhava prakasakah

The devotees so much relish their engagement in devotional service that they do not even care for liberation Sometimes liberated souls take birth in this world just to exhibit the truth of Krsna consciousness

Text 24

harinupah ksetratirtha
pavana dharmatatparah
sarasara vidah sevya
sevaka dvaitavigrahah

The devotees are non-different from Lord Hari Even holy places of pilgrimage become sanctified by their presence The devotees take the essence of life, knowing very well that only devotional service to the Lord can satisfy the self

Text 25

yathavatarah krsnasya
tatha tatsevinam iha
evam tasya nimisata
lila bhaktasya locane

As Lord Krsna sometimes appears in this world, so His devotees also come to this world on His behalf The Supreme Lord is always visible within the hearts of the pure devotees. This is one of His pastimes

Text 26

muktasyāpi vasisthasya
sarira bhajanadarah
etad vah kathitam bhupa
māhatmyam bhaktibhaktayoh

It is for this reason that the great sage, Vaśistha, although a liberated soul, accepted a material body O kings, I have thus briefly described the glories of devotional service and the Lord's devotees

Text 27

sadyah papaharam pumsam
haribhakti vivarddhanam
sarvendriyastha devanam
ananada sukhasañcayam

kama ragadi dosaghnam
maya moha nivaranam

By hearing these discussions, all of one's sinful reactions are quickly vanquished so that one's devotional service to Lord Hari is nourished. The controlling deities of the various limbs of his body also become pleased by such discussions. Such hearing counteracts all kinds of impediments, such as lusty desires and ignorance.

Text 28

nānāsāstra purāṇa veda
vimala vyākhāmṛtāmbho nidhaṁ
saṁmathyā ciraṁ triloka
munayo vyāsādayo bhāvukāḥ

kṛṣṇe bhāvamananya mevam
amalaṁ haiyaṅga vinaṁ navaṁ
labdhvā saṁsṛti nāsanaṁ
tribhuvane srī kṛṣṇa tulyāyate

Exalted devotees throughout the three worlds, by following in the footsteps of Śrīla Vyāsadeva, have attained the platform of unalloyed devotional service, which frees one from material bondage. Such devotion is attained by churning the ocean of the *Vedas*, *Purāṇas*, and the other Vedic literature. Unalloyed devotees are considered to be as good as Lord Kṛṣṇa, due to being His dear associates.

Thus ends the translation of the twenty-sixth chapter of *Śrī Kalki Purāṇa*.

The Story of Dvivida Gorilla
King Śaśidhvaja's Previous Birth as King Satrājit

Text 1

sūta uvāca
iti bhūpaḥ sabhāyāṁ saḥ
kathayitvā nijāḥ kathāḥ
sasidhvajaḥ prītamanāḥ
prāha kalkiṁ kṛtāñjaliḥ

Sūta Gosvāmī said: After happily narrating his story to all the members of the assembly, King Śaśidhvaja addressed Lord Kalki with folded hands.

Text 2

sasidhvaja uvāca
tvaṁ hi nātha trilokesa
ete bhūpās tvadāsrayāḥ
māṁ tathāviddhi rājānaṁ
tvannidesa karaṁ hare

King Śaśidhvaja said: My dear Lord ! O master of the three worlds, all these kings are under Your protection. We are ready to carry out whatever Your order.

Text 3

tapastaptaṁ yāmi kāmaṁ
haridvāraṁ munipriyam
ete matputra pautrāsca
pālanīyās tvadāsrayāḥ

I now wish to go to Hardwara, which is very pleasing to the sages, and execute penance. My sons and grandsons have taken shelter of You and so please protect them.

Text 4

mamāpi kāmaṁjānāsi
purā jāmvavato yathā
nidhanaṁ dvividasyāpi
tadā sarvaṁ suresvara

O Lord of the demigods, I know that You are already aware of my intention. I am sure that You remember how in Your previous incarnation, You had defeated Jāmbavān, the king of the bears, and killed Dvivida gorilla.

Texts 5-6

ityuktvā gantum udyuktaṁ
bhāryayā sahitaṁ nṛpam
lajjayādho mukhaṁ kalkiṁ
prāhur bhūpāḥ kimityuta

he nātha kinamenoktaṁ
yatccha tvā tvamadho mukhaḥ
kathaṁ tadbrūhi kāmaṁ naḥ
kiṁ vā naḥ sādhi samsayāt

When the king finished speaking and prepared to depart along with his wife, Lord Kalki exhibited a mood of embarrassment and lowered His head. Upon seeing this, the kings said: My dear Lord, what did King Śaśidhvaja say to You just now? Why have You lowered your head after hearing his words?

Text 7

kalkiruvāca
amuṁ pṛcchata vo bhūpā
yuṣmākam saṁsayacchidam
sasidhvajam mahāprājñaṁ
madbhakti kṛtaniscayam

Lord Kalki said: My dear kings, you should ask this question of King Śaśidhvaja. He will certainly clarify everything because he is very intelligent and firmly devoted to Me.

Text 8

iti kalkervacaḥ srutvā
te bhūpāḥ proktakāriṇaḥ
rājānam tu punaḥ prāhuḥ
saṁsayāpanna manasāḥ

Being advised by Lord Kalki in this way, the assembled kings turned to King Śaśidhvaja and spoke as follows.

Text 9

nṛpā ūcuḥ
kiṁ tvayā kathitaṁ rājan
sasidhvaja mahamate
kathaṁ kalkis tadvadidam
srutvaivābhūd adhomukhaḥ

The kings said: You are certainly very intelligent. What did you say to Lord Kalki, and why did He lower His head after hearing it?

Text 10

sasidhvaja uvāca
purā rāmāvatāre ca
lakṣmaṇād indrajidvadham
mokṣaṁcā lakṣya dvivido
rākṣasatvāt sa dāruṇāt

King Śaśidhvaja said: At the time of Lord Rāmacandra's manifest pastimes, Lakṣmaṇa killed Indrajit. As a result, this son of Rāvaṇa was delivered from his life as a Rākṣasa.

Text 11

agnyāgāre brahma vīra
vaṭenaikā hiko jvaraḥ
lakṣmaṇasya sarīreṇa
praviṣṭo mohakārakaḥ

As a result of killing a *brāhmaṇa* with a fiery weapon, Lakṣmaṇa was afflicted by an incapacitating fever.

Text 12

taṁ vyākulam abhiprekṣya
dvivido bhiṣajāṁ varaḥ
asvivaṁseta sañjātaḥ
svāpayāmāsa lakṣmaṇam

Upon seeing Lakṣmaṇa in that pitiful condition, Dvivida gorilla, who was a renowned physician belonging to the dynasty of the Aśvinī-kumāras, whispered a *mantra* into His ear.

Text 13

likhitvā rāmabhadrasya
saṁjñāpatrīm atandritaḥ
lakṣmaṇaṁ darsayāmāsa
ūrdhvastiṣṭhan mahābhujah

He also wrote down that *mantra*, placed it over Lakṣmaṇa's head, and asked Him to look at it.

Text 14

lakṣmaṇo vīkṣya tāṁ patrīṁ
vijvaro balavāna bhūt
sa tato dvividaṁ prāha
varaṁ varaya vānara

When Lakṣmaṇa saw this *mantra*, His fever instantly subsided so that He became completely cured. Lakṣmaṇa then requested Dvivida Gorilla to ask for a benediction.

Text 15

dvividas tadvacaḥ srutvā
lakṣmaṇaṁ prāha hṛṣṭavat
tvatto me maraṇaṁ prārthyaṁ
vānaratvācca mocanam

In response, Dvivida Gorilla cheerfully said: I pray that I will die at Your hands and thus be relieved of this lower form of body.

Text 16

punastaṁ lakṣmaṇaḥ prāha
mama janmāntare tava

mocanaṁ bhavatā kīsa
balarāma sarīriṇaḥ

To this, Lakṣmaṇa said: When, in the future, I appear as Balarāma, you will be killed by Me and thus freed from your life as a monkey.

Text 17

samudrasyotare tīre
dvivido nāma vānaraḥ

Anyone who writes "Dvivida Gorilla lives on the northern shore of the salt ocean" on a palm leaf and gazes at it will be instantly cured of his fever.

Text 18

iti mantrākṣaraṁ dvāri
likhitvā tālapatrake
yastu pasyati tasyāpi
nasyatyaikā hikojvaraḥ

If one simply writes this *mantra* and keeps it above his doorway so that he sees it every day, he will also be cured of fever very easily.

Text 19

iti tasya varaṁ labdhvā
cirāyuḥ susthavānaraḥ
balarāmāstra bhinnātmā
mokṣamāpā kudobhayam

Having received this benediction from Lakṣmaṇa, Dvıvida Gorilla continued to live a long and healthy life. Ultimately, he was killed by Lord Balarāma and thus attained liberation.

Text 20

tathā kṣetre sūtaputro
nihato lomaharṣaṇaḥ
balarāmāstra yuktātmā
naimiṣe'bhūt svavāñchayā

Similarly, by his own will, Romaharṣaṇa Sūta gave up his life at the hands of Lord Balarāma at Naimiṣaraṇya.

Text 21

jāṁvavāṁsca purā bhūpā
vāmanatvam gate harau
tasyāpyūrdhva gataṁ pādaṁ
tatra cakre pradakṣiṇam

O kings, when the incarnation of the Lord, Vāmanadeva, covered the three worlds with two steps, Jāmbavān circumambulated His raised foot.

Text 22

manojavaṁ taṁ nirīkṣya
vāmanaḥ prāha vismitaḥ
matto vrṇu varaṁ kā
mṛkṣādhīsa mahābala

Lord Vāmana became astonished to witness his great speed and said: O king of the bears, you are certainly very powerful. Now ask Me for a benediction.

Text 23

iti taṁ hṛṣṭa vadano
brahmāṁso jāmbuvān mudā
prāha bhoscakra dahanāt
mama mṛtyur bhaviṣyati

Jāmbavān, who was an expansion of Lord Brahmā, replied with great pleasure: Please award me the benediction that I may die by means of Your Sudarśana *cakra*.

Text 24

ityukte vāmanaḥ prāha
kṛṣṇajanmani me tava
mokṣas cakreṇa sambhinna
sirasiḥ saṁbhaviṣyati

Lord Vāmana said: When I descend to the earth in My original form as Lord Kṛṣṇa, I will cut off your head with My *cakra* so that you will be liberated from material existence.

Text 25

mama krsnāvatāre tu
sūryabhaktasya bhūpateḥ
satrājitastu maṇyarthaṁ
durvādaḥ samajāyata

Thereafter, at the time of Lord Krsṇa's manifest pastimes, I took birth as King Satrājit, a great devotee of the sun-god. Because of a rumor spread by me, Lord Kṛṣṇa's reputation became tarnished.

Text 26

prasenasya mama bhārtri
vadhastu maṇihetukaḥ
siṁhāt tasyāpi maṇyarthe
vadho jāmbavatā kṛtaḥ

I had a younger brother named Prasena. It so happened that Jāmbavān killed a lion that had taken my precious jewel.

Text 27

durvada bhayabhītasya
kṛṣṇasya amita tejasah
maṇyanveṣaṇa citasya
ṛkṣeṇā bhūdrane vile

The unlimitedly powerful Lord Kṛṣṇa, out of fear of defamation, was searching for this jewel at this time. Finally, He came upon Jāmbavān within a mountain cave and for the sake of the jewel, they fought.

Text 28

sa nijesaṁ parijñāya
taccaka grasta bandhanam
mukto babhūva sahasā
kṛṣṇaṁ pasyat salakṣmaṇam

The king of bears gradually came to recognize his worshipable Lord, so that the duel ended peacefully. Thus, there was no need for Jāmbavān to be killed by Lord Kṛṣṇa's *cakra*. The king of bears attained liberation simply by receiving the *darśana* of the Supreme Personality of Godhead.

Text 29

nava durbādala syāmaṁ
dṛṣṭvā prādāt nijātmajām
tadā jāmvavata kanyāṁ
pragṛhya maṇinā saha

Jāmbavān gave not only the jewel, but also his daughter, Jāmbavatī, to Lord Kṛṣṇa, whose complexion was the color of tender *dūrvā* grass.

Text 30

dvārakāṁ puramāgatya
sabhāyāṁ māmupa hvayat
āhūya mahyaṁ pradadau
maṇiṁ muniganārccitam

Thereafter, Lord Kṛṣṇa returned to Dvārakā and summoned me. He returned the jewel to me, even though His queens would have certainly cherished it.

Text 31

so'haṁ tāṁ lajjayā tena
maṇina kanyakāṁ svakam
vivāhena dadāvasmai
lāvaṇyājja gṛhe maṇim

I was embarrassed to discover that I had spread a false rumor about the Lord. To save face, I insisted that the Lord keep the jewel, and I also gave Him my daughter, Satyabhāmā, in marriage. The Lord graciously accepted both from me.

Text 32

tāṁ satyabhāmām ādāya
maṇiṁ mayyarpya sa prabhuḥ
dvārakām āgatya punar
gajāhvayama gādvibhuḥ

After some time had passed, Lord Kṛṣṇa returned the jewel to me and went to Hastināpura, along with Satyabhāmā.

Text 33

gate kṛṣṇe māṁ nihatya
satadhanvā'grahīn maṇim
ato'ham iha jānāmi
pūrvajanmani yat kṛtam

While the Lord was thus away from Dvārakā, a king named Śatadhanvā killed me and took the jewel. I clearly remember everything that Lord Kalki did in His previous incarnation.

Text 34

mithyābhi sāpāt kṛṣṇasya
naivābhūn mocanaṁ mama
ato'haṁ kalkirūpāya
kṛṣṇāsya paramātmane

dattvā ramāṁ satyabhāmā
rūpiṇīṁ yāmi sadgatim

I had falsely accused Lord Kṛṣṇa of stealing my jewel and so I was not liberated from material existence at the time of my death. Therefore, in this lifetime, I will attain my goal by handing over my daughter, Ramā, the incarnation of Satyabhāmā, to Lord Kalki, the incarnation of Lord Kṛṣṇa.

Text 35

sudarsanāstra ghātena
maraṇaṁ mama kāṁkṣitam
maraṇe'bhūditi jñātvā
raṇe vāñchāmi mocanam

I had hoped to be killed by Lord Kṛṣṇa's Sudarśana *cakra*. I was convinced that if I was killed by Him in battle, then I would attain liberation.

Text 36

ityasau jagatāmīsaḥ
kalkiḥ svasura ghātanam
srutvaivādho mukhastasthau
hviyā dharmabhiyā prabhuḥ

After hearing how He had sanctioned the killing of His father-in-law, Lord Kalki, the master of the universe, exhibited embarrassment by lowering His head out of fear of defamation.

Text 37

atyāscaryam apūrvam uttamam
idaṁ srutvā nṛpā vismitā lokāḥ
saṁsadı harsitā muniganaḥ
kalker gunākarsıtāḥ ākhyānam

paramādarena sukhadaṁ
dhanyāṁ yasasyaṁ paraṁ
srımad bhūpa sasidhvajerita
vaco mokṣapradaṁ cā'bhavat

All the assembled kings became very pleased and astonished while hearing this wonderful story while the sages became so absorbed in contemplating Lord Kalki's transcendental qualities that they forgot their separate existence. Those who hear this story as narrated by King Śaśidhvaja will be awarded happiness, fame, and prosperity in this lifetime, and ultimately attain liberation from material existence.

Thus ends the translation of the twenty-seventh chapter of *Śrī Kalki Purāṇa.*

Lord Kalki Travels to Kāñcananagara Where He Delivered Viṣakanyā

Text 1

sūta uvāca
tataḥ kalkir mahātejāḥ
svasuraṁ tam sasidhvajam
samāmantrya vacascitraih
saha bhūpair yayau hariḥ

Sūta Gosvāmī said: Lord Kalki satisfied His father-in-law, King Śaśidhvaja, by His pleasing talks, and then departed, along with the kings.

Text 2

sasidjvajo varaṁ labdhvā
yathākāmaṁ mahesvaram
stutvā māyāṁ tyakta māyaḥ
sapriyah prayayau vanam

King Śaśidhvaja received a benediction from Lord Kalki that enabled him to free himself from the bondage of the Lord's illusory energy, *māyā*, by offering her suitable prayers. After some time, he decided to go and reside in the forest, along with his wife.

Text 3

kalkiḥ senāgaṇaiḥ sārddhaṁ
prayayau kāñcanīṁ purīm
giri durgāṣṭhanāṁ guptāṁ
bhogibhir viṣavarṣibhiḥ

Lord Kalki and His vast army proceeded toward the city of Kāñcananagara, which was located in a valley and surrounded by high mountains. The unique feature of this city was that it was protected by poisonous serpents.

Texts 4-5

vidārya durgam saganah
kalkiḥ para purañjayah
chittvā viṣāyudhānvāṇais
tāṁ purīṁ dadrse'cyutaḥ

maṇikāñcana citrāḍhyāṁ
nāgakanyā gaṇāvṛtām
haricandana vṛkṣāḍhyāṁ
manujaiḥ parivarjitāṁ

Lord Kalki, the conqueror of His enemies, penetrated the fort at Kāñcananagara and killed all the poisonous snakes. Then He entered the city, along with His army, and saw that it was lavishly decorated with jewels and gold. Many young girls (Nāgakanyās) were seen roaming here and there, and there were innumerable wish-fulfilling trees. And yet, the Lord could not find even a single human being.

Text 6

vilokya kalkiḥ prahasan
prāha bhūpan kimityaho
sarpasyeyaṁ purī ramyā
narāṇāṁ bhayadāyini

nāganārī gaṇā kirṇā
kiṁ yāsyāmo vadantivaha

Lord Kalki smiled and said: Look at this wonderful city, which is the abode of serpents. It is very pleasant for Me to behold, but it would be a great cause of fear to human beings. I only see Nāgakanyās. Should we continue to tour the city?

Texts 7-8

iti karttavyatā vyagraṁ
ramānāthaṁhariṁ prabhum
bhūpāṁs tadanu rūpāṁsca
khe vāgāhā sarīriṇī

vilokya nemāṁ senābhih
praveṣṭum bhostvamarhasi

tvāṁ vinānye mariṣyanti
viṣakanyā drsādapi

As Lord Kalki, the husband of Ramā, and the kings were contemplating what to do, they suddenly heard a voice from the sky announce: My dear Lord Hari, it would be better for Your army not to enter this city because everyone, except for You, would die from the poisonous glances of the Nāgakanyās.

Text 9

ākāsa vāṇīmā karṇya
kalkiḥ suka sahāyakṛt
yayāvekaḥ khaḍga dharas
taragena tvarānvitaḥ

After hearing this unembodied voice, Lord Kalki unsheathed His sword and entered the city on horseback with His parrot as His only companion.

Text 10

gatvā tāṁ dadrse vīrāṁ
dhīrāṇāṁ dharya nāsinīm
rūpeṇā lakṣya lakṣmīsaṁ
prāha prahasi tānanā

After going a short distance, the Lord came upon an enchanting young girl, whose beauty could certainly distract the mind of even a great scholar. As soon as this girl saw the all-attractive Lord Kalki, she smiled and spoke as follows.

Text 11

viṣakanyovāca
saṁsāro'smin mama nayanayor
vıkṣana kṣīṇa dehā lokā
bhapāḥ kati kati gatā
matyu matyugra vıryāḥ sāhaṁ
dināsura suranara prekṣaṇa
premahīnā te netrābja
dvayarasasudhā sāvitā tvām namāmi

The Viṣakanyā said: So far, hundreds of powerful kings have traversed to difficult path to the abode of Yamarāja after being burnt to ashes by my glance. Because of this, I feel that there is no one more unfortunate and miserable than I. It seems that I will never be able to receive the love of a male human being, demigod, or demon. Still, I feel soothing relief because of Your magnanimous glance, and so I offer my obeisances unto You.

Text 12

kvāhaṁ viṣekṣaṇā dīnā
kvāmṛtekṣaṇa saṅgamaḥ
bhave'smin bhāgyahīnāyāḥ
kenāho tapasā kṛtaḥ

Because my glance is full of poison, I am most unfortunate and wretched. On the other hand, Your glance is full of nectar. I do not know what pious acts I performed in the past so that now I am able to see You.

Text 13

kalkiruvāca
kāsi kalyāṇi susroṇi
kasmādeṣā gatistava
brūhi māṁ karmaṇā kena
viṣanetraṁ tavābhavat

Lord Kalki said: O beautiful one, who are you? Who is your father? What is the cause of your misfortune? What did you do so that now you possess a poisonous glance?

Text 14

viṣakanyovāca
citragrīvasya bhāryāham
gandharvasya mahāmate
sulocaneti vikhyātā
patyur atyanta kamadā

The Viṣakanyā said: O magnanimous one, my name is Sulocanā. The Gandharva, Citragrīva, is my husband. Previously, I was quite happily engaged in satisfying my husband in all regards.

Texts 15-16

ekādāhaṁ vimānena
patyā pīṭhena saṅgatā
gandhamadana kuñjeṣu
reme kama kalākulā

tatra yakṣa munim dṛṣṭvā
vikṛtā kāram āturam
rūpa yauvana garveṇa
kaṭākṣeṇa'hasam madāt

One day, I went to the Gandhamādana Mountain with my husband, traveling in a celestial chariot. We then entered a delightful grove and began enjoying amorous pastimes on a slab of stone. Suddenly, the sage Yakṣa appeared on the path of my vision. Being very proud of my beauty and youthfulness, and upon seeing the sage's deformed body, I ridiculed him while glancing at him with malice.

Text 17

sopālambhaṁ muniḥ srutvā
vacanañca mamāpriyam
sasāpa māṁ krudhā tatra
tenāham viṣadaisanā

The sage became enraged while hearing my taunts, and so he cursed me. As a result of his curse, my glance became poisonous.

Text 18

niksiptāham sarpapure
kāñcanyāṁ nāginigaṇe
patihīnā daivahīnā
carāmi viṣavarṣiṇī

Ever since that time, I have resided in this city of Kāñcananagara, in the association of female poisonous serpents. I am very unfortunate to be without my husband. Wherever I glanced, rays of poison would emanate from my eyes.

Text 19

na jāne kena tapasā
bhavaddṛṣṭi pathaṁ gatā

tyakta sāpāmṛtākṣāhaṁ
patilokaṁ vrajāmyataḥ

I do not know what kind of austerity I previously performed so that now I am able to have Your *darśana*. As a result of seeing You, I have been relieved of my curse, so that my vision is no longer poisonous. Indeed, it is now full of nectar and so I would like to return to my husband.

Text 20

aho teṣāmastu sāpaḥ
prasādo mā satāmiha
patyuḥ sāpādryer mokṣāt
tava pādāvja darsanam

A saintly person's curse is actually a manifestation of his mercy. I now understand that the sage's curse was actually a blessing. As a result of the sage's curse, I was able to see You face to face.

Text 21

ityuktvā sā yayau svargaṁ
vimānen ārkavarcasā
kalkistu tatpurādhīsaṁ
nṛpaṁ cakre mahāmatim

After saying this, the Viṣakanyā boarded an effulgent celestial chariot and departed for the heavenly planets. Lord Kalki then entrusted the responsibility of ruling Kāñcananagara to King Mahāmati.

Text 22

amarṣas tatsuto dhīmān
sahasro nāma tatsutaḥ
sahasrataḥ sutascāsıd
rājā visruta vānasiḥ

Mahāmati's son was Amarṣa, whose son was Saharsa. The son of exalted Saharsa was named Asi.

Texts 23-26

vṛhannalānāṁ bhūpānāṁ
saṁbhūtā yasya vaṁsajāḥ

taṁ manuṁ bhūpasārdūlaṁ
nānāmuni gaṇairvṛtaḥ

ayodhyāyāṁ cābhiṣicya
mathurāmā gamaddhariḥ
tasyāṁ bhūpaṁ sūrya ketum
abhiṣicya mahāprabham

bhūpaṁ cakre tato gatvā
devāpiṁ vāraṇāvate
aristhalaṁ vṛkasthalaṁ
mākandañca gajāhvayam

pañcadesesvaraṁ kṛtvā
hariḥ sambhalam āyayau
saumbhaṁ pauṇḍraṁ pulindañca
surāṣṭraṁ magadhaṁ tathā

kavi prājña sumantubhyaḥ
pradadau bhrātṛvatsalaḥ

Lord Hari enthroned Kings Manu, who belonged to dynasty descending from Vṛhannalā, as the ruler of Ayodhyā, and then returned to Mathurā with the sages. The Lord installed King Suryaketu as the ruler of Mathurā and then departed for Vāraṇāvata. There, He installed King Devāpi as the ruler of Arithala, Vṛkasthala, Mākanda, Hastināpura, and Varaṇāvata. Lord Kalki, exhibiting affection toward His brothers, installed Kavi, Prājña, and Sumantu as the rulers of the Śaumbhas, Pauṇḍras, Surāṣṭras, Pulindas, and Magadhas.

Text 27

kıkaṭaṁ madhya karnātam
andhra moḍraṁ kaliṅgakaṁ
aṅgaṁ vaṅgaṁ svagotrebhyaḥ
pradadau jagadīsvaraḥ

Lord Kalki also installed other relatives as the rulers of Kīkaṭa, interior Karṇāṭaka, Andhra, Modra, Kaliṅga, Aṅgam, and Baṅga.

Text 28

svayaṁ sambhala madhyastha
kaṅkakena kalāpakān
desaṁ visākhayūpaya
prādātkalkiḥ pratāpavān

Thereafter, the unlimitedly powerful Lord Kalki continued to reside at Sambhala, and He give Kankaṇadeśa and Kalāpadeśa to King Viśākhayupa to rule.

Text 29

cola varvara karvākhyān
dvārako desa madhyagān
putrebhyaḥ pradadau kalkiḥ
kṛtavarm puraskṛtān

Later on, Lord Kalki ordered His son, Kṛtavarmā, to rule numerous other kingdoms, such as Cola, Varvara, and Karva, which were under the jurisdiction of Dvārakā.

Text 30

pitre dhanāni ratnāni
dadau parama bhaktitaḥ
prajñāḥ samasvāsya hariḥ
sambhala grāmavāsina

Lord Kalki respectfully offered heaps of jewels and other kinds of wealth to His father, and indeed, He satisfied all the citizens of Sambhala. He then continued to happily reside there as a householder, along with His wives, Ramā and Padmāvatī. It was at this time that Satya-yuga recommenced.

Texts 31-32

padmayā ramayā kalkir
gṛhastho mumude bhrsam
dharmas catuṣpāda bhavat
kṛtapūrṇaṁjagattrayam

devā yathokta phaladās
caraṁti bhuvi sarvataḥ

sarvasasyā vasumatī
hṛṣṭa puṣṭa janāvṛtā

sāṭhyā cauryyā nṛtair hīnā
ādhi vyādhi vivarjitā

The demigods resumed moving about freely, bestowing benedictions upon their worshipers. The fields became filled with food grains as prosperity reigned throughout the world. Everyone became happy and well-nourished. Cheating, stealing, lies, duplicity, natural disasters, and disease vanished from the face of the earth.

Text 33

viprā vedavidaḥ sumaṅgala
yutā nāryastu cāryā vrataiḥ
pujā homa parāḥ pativrata
dharā yāgodyatāḥ kṣatriyāḥ

vaisyā vastuṣu dharmato
vinimayaih srī viṣṇupūjāparāḥ
sūdrāstu dvija sevanād hari
kathālāpāḥ saparyāparāḥ

The *brāhmaṇas* resumed studying the Vedas, the ladies performed religious rituals, executed holy vows, and participated in the sacrificial performances of their husbands. In this way, the ladies remained chaste and pious. The *kṣatriyas* engaged themselves in the performance of fire sacrifices. The *vaiśyas* worshiped Lord Hari with great pomp, and the *śudras* maintained themselves by serving the higher three classes of men. By serving the *brāhmaṇas*, the *śudras* received the opportunity of hearing the glories of Lord Hari and taking part in His worship.

Thus ends the translation of the twenty-eighth chapter of *Śrī Kalki Purāṇa*.

Chapter Twenty-nine

Prayers Offered to Māyā-Devī, and the Deliverance Of King Śaśidhvaja

Text 1

saunaka ṛṣi uvāca
sasidhvajo mahārājaḥ
srutvā māyāṁ gatāḥ kṛtaḥ
kā vā māyāstutiḥ sūta
vada tattvavidāṁ vara

yā tvatkathā viṣṇukathā
vaktvyā sā visuddhaye

Śaunaka Ṛṣi said: O Sūta, where did King Śaśidhvaja go after offering prayers to Māyā-devī? You only speak for the glorification of Lord Hari and you certainly know the truth of this matter. Please describe to us these prayers offered to Māyā-devī.

Text 2

sūta uvāca
sṛṇudhvaṁ munayaḥ sarve
mākaṇḍeyāya pṛcchate
sukaḥ prāha visuddhātmā
māyāstavam anuttamam

Sūta Gosvāmī said: O sages, long ago, at the request of the great sage, Mārkaṇḍeya, the great soul, Śukadeva Gosvāmī, had narrated these excellent prayers offered to Māyā-devī. Please listen attentively as I repeat them to you.

Text 3

tacchṛṇuṣva pravakṣyāmi
yathādhitaṁ yathāsrutam
sarvakāma pradaṁ naṇāṁ
pāpatāpa vināsanam

It is the duty of the spiritual master to simply faithfully repeat whatever he has heard from his predecessors. By reciting these prayers, all one's desires will be fulfilled and the miseries of material existence will be vanquished.

Text 4

suka uvāca
bhallāṭa nagaraṁ tyaktvā
viṣṇu bhakta sasidhvajaḥ
ātma saṁsāra mokṣāya
māyās tavamalaṁ jagau

Śukadeva Gosvāmī said: King Śaśidhvaja, who was an unalloyed devotee of Lord Hari, left the city of Bhallāta and while residing in the forest, recited these prayers to Māyā-devī, desiring to attain liberation from material existence.

Text 5

sasidhvaja uvāca
oṁ hviṁkārāṁ sattvasārāṁ
visuddhāṁ brahmādīnāṁ
mātaraṁ vedabodhyām
tanvīṁ svāhāṁ bhūta

tanmātrakakṣāṁ vande vandyāṁ
deva gandharva siddhaiḥ

King Śaśidhvaja said: I offer my obeisances unto the goddess who is invoked by the sound vibration *hrīṁ*. She is situated in pure goodness as the cause of Brahmā, Viṣṇu and Śiva, and she is the truth to be known by all the *Vedas*. Her form is subtly worshiped by the chanting of *svāhā*. The five gross and three subtle elements are present within her abdomen. She is worshiped by the best of demigods and Gandharvas.

Text 6

lokātītāṁ dvaitabhūtāṁ samīḍe
bhūtair bhavyāṁ vyāsa sātātapādyaiḥ
vidvad gītāṁ kāla kallola lolāṁ
līlāpāṅga ksipta saṁsāra durgām

I glorify Māyā-devī, who is situated beyond the limits of this material universe, who is simultaneously one with and different from the Supreme Personality of Godhead, who is praised by great sages such as Vyāsa and Śātātapa, as well as all intelligent human beings, who conducts the activities of the conditioned souls by the waves of time, and by whose sidelong glance the people of this world remain as if drowning in the ocean of material existence.

Text 7

pūrṇāṁ prāpyāma dvaita labhyāṁ
saraṇyām ādye seṣe madhyato yā
vibhāti nānārūpair deva tiryaṅ manuṣyais
tamādhārāṁ brahmarūpāṁ namāmi

I offer my obeisances to Goddess Bhagavatī ,who can never be fully understood, who is the maintainer of the surrendered souls, who remains as she is before the material creation, during its maintenance, and after the dissolution, who expands into different forms of demigods, human beings, and lower species, who is the shelter of everyone, and who appears in a multitude of forms.

Text 8

yasyā bhāsā trijagadbhāti bhutairna
bhātye tattada bhāve vidhātuḥ
kālo daivaṁ karma copādhayo ye
tasyāṁ bhāsā tāṁ visiṣṭāṁ namāmi

I offer my obeisances unto the goddess by whose prowess the three worlds became manifested from the five gross material elements. It is by her influence that time, providence, and actions are made possible.

Text 9

bhūmau gandho rasatāpsu
pratiṣṭhā rūpaṁ tejasyeva
vāyau spṛsatvam khe
sabdo vā yacvidā bhāsti

nānātā mabhyetāṁ
visvarūpāṁ namāmi

By her will, the earth manifests the property of fragrance, water the property of taste, fire the property of form, air the property of touch, and sky the property of sound. She is the form of the universe and thus she has entered into everything manifested within the cosmic manifestation. My humble obeisances to this goddess.

Text 10

sāvitrı tvaṁ brahmarūpā bhavāni
bhūtesasya srī pateḥ srī svarūpāh
sacı sukasyāpi nākesvarasya
patnī sreṣṭhā bhāsi māye jagatsu

You are Sāvitrī, the consort of Brahmā, who was born on the universal lotus flower. You are Pārvatī, the consort of Śiva, Ramā, the consort of Lord Viṣṇu, and Śacī the consort of Indra, the king of the demigods. O goddess, you have expanded your influence to manifest the universe.

Text 11

bālye bālā yuvatī yauvane tvaṁ
vārddhakye yā sthavirā kālakalpā
nānākārair yāgayogair upāsyā
jñānātītā kāmarūpā vibhāsi

You are a small girl in childhood, a grown-up girl in youth, and an elderly lady in old age. You are the personification of eternal time. People worship you by employing various procedures. You are situated beyond the reach of the mundane mind, senses, and power of speech.

Text 12

vareṇyā tvaṁ varadā lokasiddhyā
sādhvı dhanyā lokamānyā sukanyā
caṇḍī durgā kālikā kālikākhyā
nānādese rūpavesair vibhāsi

You are the most beloved goddess because you easily bestow benedictions upon your worshipers. Indeed, you award perfection to everyone, according to their aspirations. You are chaste, glorious, worshipable, beautiful, and young, and you appear in various forms with appropriate names, such as Caṇḍī, Dūrgā, and Kāli.

Text 13

tava caraṇa sarojaṁ devi devādivandyaṁ
yadi hṛdayasaroje bhāvayantiha bhaktyā
srutiyuga kuhare vā saṁsrutaṁ dharmasampaj
janayati jagadādye sarvasiddhiñca teṣām

O worshipable goddess of the world, if one devotedly meditates on Your lotus feet, which are adored by the demigods, as being situated within one's heart, or if one simply hears your name, he will certainly proceed on the path to material prosperity.

Text 14

māyāstavam idam puṇyaṁ
suka devena bhāṣitam
mārkaṇḍeyāda vāpyāpi
siddhiṁ lebhe sasidhvajaḥ

Śukadeva Gosvāmī thus recited this glorification of Māyā-devī. Having received these prayers from the sage, Mārkaṇḍeya, King Śaśidhvaja attained the perfection of life.

Text 15

kokāmukhe tapastaptvā
hariṁ dhyātvā vanāntare
sudarsanena nihato
vaikuṇṭhaṁ saraṇaṁ yayau

King Śaśidhvaja performed severe austerities at a place known as Kokāmukha. He fixed his mind on the transcendental form of Lord Hari so that ultimately, he attained the Lord's eternal abode, Vaikuṇṭha, after being slain by the Sudarśana *cakra*.

Thus ends the translation of the twenty-ninth chapter of *Śrī Kalki Purāṇa*.

Chapter Thirty

Lord Kalki And Viśnuyasā Perform Sacrifices Instructions by Nārada Muni

Text 1

sūta uvāca
etad vah kathitaṁ viprāḥ
sasıdhvaja vimokṣaṇam
kalkeḥ kathāma pratimāṁ
sṛṇvantu vivudhar ṣabhāḥ

Sūta Gosvāmī said: O *brāhmaṇas*, I have thus described the liberation of King Śaśidhvaja. Now I will continue to narrate Lord Kalki's transcendental pastimes.

Text 2

vedo dharmaḥ kṛtayugaṁ
devā lokās carācarāḥ
hṛṣṭāḥ puṣṭāḥ susantuṣṭāḥ
kalkau rājani cābhavan

With Lord Kalki sitting upon the royal throne, the *Vedas*, religious principles, Satya-yuga personified, the demigods, and indeed all other moving and non-moving living entities became greatly satisfied.

Texts 3-4

nānā devādi liṅgeṣu
bhūsaṇair bhūṣitesū ca
indrajālikavad vṛtti
kalpakāḥ pujakā janāḥ

na santi māyāmohāḍhyāḥ
pāṣaṇḍāḥ sādhuvañcakāḥ
tilakārcita sarvāṅgāḥ
kalkau rājani kutracıt

In the previous *yuga*, the *brāhmaṇas* had worshiped the demıgods, and to bewilder the masses of people, they had displayed some miniscule

mystic powers. During the reign of Lord Kalki, all such cheating practices were stopped so that no atheists or hypocrites could be seen within His kingdom.

Text 5

sambhale vasatastasya
padmayā ramayā saha
prāha viṣṇuyasāḥ putraṁ
devān yaṣṭuṁ jagaddhitān

Lord Kalki thus happily resided in the city of Śambhala. One day, His father said: O benefactor of the demigods and all the people of the world, we should perform a grand sacrifice for the welfare of the earth.

Texts 6-7

tatcchṛtvā prāha pitaraṁ
kalkiḥ paramaharṣitaḥ
vinayāvanato bhūtvā
dharma kāmārtha siddhaye

rājasūyor vājapeyoir
asvemedhair mahāmakhaiḥ
nānāyāgaiḥ karmatantrair
ije kratupatiṁ harim

Being thus ordered by His father, Lord Kalki very humbly said: I will worship Lord Hari by performing the Rājasūya, *aśvamedha*, and other sacrifices, which are prescribed in the *karma-kāṇḍa* sections of the *Vedas*, so that everyone can advance in the three objectives of life—religiosity, economic development, and sense gratification.

Texts 8-9

kṛparāma vasiṣthāsiṣṭhādyair
vyāsa dhaumyākṛta vraṇaiḥ
asvatthāma madhucchando
mandapālair mahātmanaḥ

gaṅgā yamunayor madhye
snātvāva bhṛthamādarāt

dakṣiṇābhiḥ samabhyarcya
brāhmaṇān vedapāragān

Lord Kalki first worshiped all the sages, headed by Kṛpa, Paraśurāma, Vyāsa, Vaśiṣṭha, Dhaumya, Akṛtavraṇa, Aśvatthāmā, Madhucchanda, and Mandapāla, as well as those *brāhmaṇas* who were learned scholars of the *Vedas*. He then arranged to perform a sacrifice at a place located between the Ganges and Yamunā. After taking a ritualistic bath, He gave sufficient *dakṣiṇā* to everyone.

Texts 10-13

carvyaiscoṣyaisca peyaisca
pūpa saṣkuli yāvakaiḥ
madhu māmsair mūlaphalair
ramyaisca vividhair dvijān

bhojayāmāsa vidhivat
sarvakarma samṛddhibhiḥ
yatra vanhirvṛtaḥ pāke
varūṇo jalado marut

pariveṣṭā dvijān kāmaiḥ
sadannādyair toṣayat
vādyair nṛtyaisca gītaisca
patiyajña mahotsavaiḥ

kalkiḥ kamala patrākṣaḥ
praharṣaḥ pradadau vasu
strībāla sthavirādibhyaḥ
sarvebhyasca yathocitam

Lord Kalki sumptuously fed all the *brāhmaṇas* the four kinds of food that are chewed, licked, sucked, and drank, and this included vegetable preparations, soup, cakes, meat, fruit, roots, and many other items. The sacrifice was then performed exactly as prescribed by the scriptures. During this great sacrifice, Agni acted as the cook, Varuṇa distributed water to the guests, and Anila served the food. The lotus-eyed Lord Kalki pleased everyone by feeding them very delicious food and arranging for entertainment with dancing, singing, and music. The mood was one of

great merriment and at the conclusion, everyone, including the young, elderly, and women, received gifts of wealth.

Texts 14-15

rambhā tāladharā nandī
hūhūr gāyati nṛtyati
dattvā dānāni pātrebhyo
brāhmaṇebhyaḥ sa īsvaraḥ

uvāsa tīre gaṅgāyāḥ
pitṛvākyānu moditaḥ
sabhāyāṁ viṣṇuyasasaḥ
pūrvarāja kathāḥ priyāḥ

At this sacrificial performance, Rambhā danced, Nandi played musical instruments, and the Gandharva, Huhu, sang very melodiously. Lord Kalki, the maintainer of the world, gave charity to the *brāhmaṇas* and others as He continued to reside on the banks of the Ganges under the order of His father. The *brāhmaṇas* sang narrations of former pious kings in that assembly, which was presided over by Viṣṇuyaśā. One day, the great sage, Nārada, who is worshiped by the demigods, arrived there, playing his *vīnā*.

Texts 16-17

kathayanto hasantasca
harṣayanto dvijā budhāḥ
tatrāgatas tumburuṇā
nāradaḥ surapūjitaḥ

taṁ pūjayāmāsa mudā
pitrā saha yathā vidhi
tau sampūjya viṣṇuyasāḥ
provāca vinayānvitaḥ

nāradam vaiṣṇavaṁ prıtyā
vīṇāpāṇiṁ mahāmunim

Viṣṇuyaśā cheerfully greeted the exalted sage and then worshiped him in a mood of humility and devotion. He then addressed the great sage, Nārada, who is a topmost Vaiṣṇava and master of the *vīṇā*.

Text 18

viṣṇuyasā uvāca
aho bhāgyam aho bhāgyaṁ
mama janma satārjitam
bhavaddhidhānāṁ pūrṇānāṁ
yanme mohāya darsanam

Viṣṇuyaśā said: That I am seeing you present here must be the result of pious activities performed by me during countless previous lifetimes. Although you are self-satisfied and thus have nothing to accomplish, I believe that you have come here to deliver me from material existence.

Text 19

adyāgnayasca suhutās
tṛptāsca pitaraḥ param
devāsca parisantuṣṭās
tavāvekṣaṇa pūjanāt

Today, my forefathers must be very pleased, for I have received your *darśana* and the opportunity to worship you. Today, my offering of oblations into the sacrificial fire has born fruit. Today, all the demigods must be pleased with me.

Text 20

yatpūjāyāṁ bhavet pūjyo
viṣṇur janma darsanam
pāpasaṁgham sparsanācca
kimaho sādhusaṅgamaḥ

A conditioned soul is very rarely blessed with the association of a devotee like you. By worshiping you, Lord Hari is worshiped. Your *darśana* ensures the cessation of the cycle of repeated birth and death in this world. You touch destroys all sinful reactions.

Text 21

sādhūnāṁ hrdayaṁ dharmo
vāco devāḥ sanātanāḥ
karmakṣayām ca karmāṇi
yataḥ sādhur hariḥ svayam

The heart of a saintly person is the abode of religious principles, his words are those of the eternal Lord, and his activities destroy the reactions of karma. Therefore, a saintly person is non-different from Lord Hari.

Text 22

manye na bhautiko deho
vaisnavasya jagattreye
yathāvatare krsnasya
sato dusta vinigrahe

When Lord Krsna appears in this world as an incarnation to annihilate the miscreants, His body is fully transcendental. Similarly, the body of a Vaisnava, even in this world, is transcendental and thus eternal, and not made of the five gross material elements.

Text 23

prcchami tvāmato brahman
māyā samsāra vāridhau
naukāyām visnubhaktya ca
karnadhāro'si parakrt

You are the expert captain of the ship of devotional service to the Lord that can take one across the ocean of material existence. My dear sage, kindly allow me to inquire from you about the purpose of the human form of life.

Text 24

kenāhām yātanagārāt
nirvana padam uttamam
lapsyamiha jagad bandho
karmana sarma tadvad

O well-wisher of everyone, how can I free myself from the entanglement of material existence so that I can attain the platform of eternal existence? I know this to be my actual self-interest.

Text 25

narada uvāca
aho balavati mayā
sarvascarya mayi subhah

pitaram mātaram visnur
naiva muñcanti karhicit

Nārada Muni said: Alas! How strong is the illusory energy of the Lord, *māyā*! She works in an extraordinary manner and must be considered most auspicious. How astonishing it is that the father of the Supreme Lord is inquiring from me about the means of his deliverance from illusion!

Text 26

purno nārayano yasya
sutah kalkir jagatpatih
tam vihaya visnuyasa
matto muktim abhipsati

Visnuyaśā has attracted Lord Kalki, the incarnation of the Supreme Personality of Godhead, Nārāyana, and master of the universe, making Him act as his son, and still, he is inquiring about liberation from me.

Text 27

vivicyattham brahmasutah
prāha brahmaya sasutam
vivikte visnuyasasam
brahmasampad vivirddhanam

The great sage, Nārada, the son of Brahmā, thought over this matter for some moments with a bemused smile and then began his spiritual instructions to Visnuyaśā, the son of Brahmayaśā, in a secluded place.

Text 28

nārada uvāca
dehāvasāne jivam sa
drstva dehava lamvanam
mayāya karttum icchantam
yanme tacchrnu moksadam

vindhyadrau ramani bhutva
mayouvaca yathecchaya

Nārada Muni said: I will now repeat to you what Māyā-devī once said to a living entity when she saw him desiring another material body after giving up his old and useless one at death. One who hears this

conversation between Māyā-devī and the living entity will be liberated from material entanglement. Once, at the Vindhya Mountain, Māyā-devī assumed the form of an ordinary woman and began to speak.

Text 29

mayovāca
ham māya maya tyaktah
katham jivitum icchasi

Māyā-devī said: I am Māyā-devī, the destroyer of your life. Considering this, why do you want to accept another material body?

Text 30

jiva uvaca
sāham jivamyaham maye
kaye'smin jivanasraye
ahamityanyatha buddhir
vinā deham katham bhavet

The *jīva* said: O Māyā-devī, I want to have another material body because it is my only shelter. Without a material body, how could one think in terms of "I" and "mine"?

Text 31

mayovaca
dehavandhe yatha slesāt
tatha buddhih katham tava
māyadhinam vina cesta
visistam te kuto vada

Māyā-devī said. You identify the body as the self because your intelligence is now polluted. All your endeavors are made under the direction of *māyā*, but if you free yourself from her influence, you can attain a higher platform of existence.

Text 32

jiva uvaca
mam vina prajñata maye
prakasa visayasprha

The *jīva* said: O Māyā-devī, without me, your wisdom, manifestations, and desires for material enjoyment would never fructify.

Text 33

māyovāca
māyayā jivati naras
cestate hatacetanah
nihsārah saravad bhāti
gajabhukta kapitthavat

Māyā-devī said: The living entities move like machines, by the influence of *māyā*, they live in the arrangement of *māyā*, and they appear to be like wood apples eaten by an elephant because their bodies are temporary.

Text 34

jiva uvaca
mama samsarga jata tvam
nana nāma svarupini
mam vinindasi kim mudhe
svairini svaminam yatha

The *jīva* said: O fool, your very existence, and so what to speak of your various names and forms, is because of me. As an unchaste wife blasphemes her husband, why are you criticizing me?

Text 35

mamabhāve tavabhavah
prodyat surye tamo yatha
mamāvarya vibhasi tvam
vavim navaghano yatha

As darkness remains only in the absence of the sun, so without me, you have no existence. You have covered me, just as a dark cloud covers the sun.

Text 36

lilavija kusulasi mama maye
jaganmaye nādyante
madhyato bhāsi
nanatvadindra jalavat

O Māyā-devī, you are like the bark of the tree of pastimes in this world, you create a sense of duality, and you remain unchanged, even as the universe progresses through the stages of creation, maintenance, and destruction.

Text 37

evam nirvisayam nityam
mano vyapara varjitam
abhautikamajivañca
sariram viksya sa'tyajat

Even though Māyā-devī sees the living entities' eternal forms, which are devoid of mental concoction and free from the propensity for material enjoyment, she awards them temporary material bodies.

Text 38

tyaktvā mām sa dadau
sapamiti loke tavapriya
na sthitirbhavitā kastha
kudyopama kathañcana

While destroying his material body at the time of death, Māyā-devī cursed this living entity, saying: My dear soul, you will never have a permanent existence in this world, for you will be little better than a piece of wood or a wall.

Text 39

sa māyā tava putrasya
kalker visvātmanah prabhoh
tam vijñaya yathākāmam
cara gam haribhāvanah

(The great sage Nārada Muni said:) Such is the illusory energy of your son, Lord Kalki, who is the life and soul of the universe. Try to understand the workings of Māyā-devī so that you will be able to live in this world freely after surrendering yourself unto Lord Hari.

Text 40

nirāse nirmamah santah
sarvabhogesu nisprhah

visnau jandidam jñatvā
visnur jagati vāsakrt

ātmanyām atmanam āvesya
sarvato birato bhava

If you can see how you are being controlled by *māyā*, this will help free you from desiring to enjoy the fruits of your karma. Genuine knowledge leads to detachment from material ambitions. Know for certain that the universe is situated in the energy of Lord Hari, and that Lord Hari has entered the universe to sustain it. You should therefore fix your mind on the Supersoul after renouncing all material engagements.

Text 41

evam tam visnu yasasam
amantrya ca munisvarau
kalkim pradaksinikrtya
jagmatuh kapilasramam

After instructing Visnuyaśā in this way, the great sage, Nārada, departed for Kapilāśrama after circumambulating Lord Kalki.

Text 42

nāraderitam akarnya
kalkim sutam anuttamam
narayanam jagannatham
vanam visnuyasā yayau

Visnuyaśā could understand from the words of the great sage, Nārada, that his son, Kalki, was truly the incarnation of the Supreme Personality of Godhead, Lord Hari. After some time, he gave up his family life and left home to reside within the forest.

Text 43

gatvā vadarikāranyam
tapastaptva sudarunam
jivam vrhati samyojya
purnas tatyaja bhautikam

He went to Badarıkāśrama and performed severe austerıtıes there. He unıted hıs self wıth the Supreme Self by means of *bhaktı-yoga*, and then relınquıshed hıs materıal body after achıevıng perfectıon.

Text 44

mrtam svamınam alıngaya
sumatıh snehavıklava
vıvesa dahana sādhvı
sarvesaır dıvı samstuta

The chaste wıfe, Sumatı, embraced the dead body of her husband and thus entered hıs funeral pyre. The denızens of the heaven praısed her very hıghly for thıs courageous act.

Text 45

kalkıh srutva munımukhat
pıtror nıryanam ısvarah
savaspa nayanam snehat
tayoh samakarat krıyam

When Lord Kalkı heard the news of Hıs parents' demıse, He appeared to become overwhelmed by grıef so that tears rolled down Hıs cheeks. As a dutıful son, the Lord performed the last rıtes of Hıs parents.

Text 46

padmaya ramaya kalkıh
sambhale suravañchıte
cakara rajyam dharmātma
lokaveda puraskrtah

Lord Kalkı, who set the example by perfectly observıng the codes of good conduct, contınued to resıde ın the vıllage of Śambhala, whıch was desıred by even the demıgods of heaven. He lıved wıth Padmāvatī and Ramā as He contınued to rule Hıs kıngdom.

Text 47

mahendra sıkharādramas
tırtha paryatanādrtah
prayat kalker darsanartham
sambhalam tırtha tırthakrt

Meanwhile, Lord Paraśurāma, who resides at Mount Mahendra and whose presence purifies holy places of pilgrimage, arrived at Śambhala, desiring to see Lord Kalki, in the course of His *tīrtha-yātra*.

Text 48

tam drstvā sahosatthāya
padmayā ramayā sahā
kalkih prahasto vidhivat
pujañcakre vidhānavit

As soon as Lord Kalki, the perfect follower of the codes of good conduct, saw His spiritual master, Paraśurāma, He cheerfully got up from His throne, along with Padmāvatī and Ramā, to greet him.

Text 49

nanārasair gunamayair
bhojayitvā vicitrite
paryamke'narghya vastradhye
sāyayitvā mudam yayau

Lord Kalki fed Paraśurāma many varieties of delicious food and then offered him valuable garments. After doing this, Lord Kalki had Paraśurāma rest on an opulent couch.

Texts 50-51

tam bhuktavantam visrantam
pada samvāhanair gurum
santosya vinayapannah
kalkir madhuram avravit

tava prasadat siddham me
guro traivargikañca yat
sasidhvaja sutāyāstu
srnu rāma niveditam

As His spiritual master, Paraśurāma, was resting after his meal, Lord Kalki gently massaged his feet and spoke with a very sweet and gentle voice. My dear spiritual master, by your mercy, I have accomplished the three objectives of life. Now, the daughter of Śaśidhvaja has a request and so please hear it.

Text 52

iti pativacanaṁ nisamya rāmā
nija hrdayepsita putralābham iṣṭam
vrata japa niyamair yamaisca
kairvā mama bhavatīha
mudāha jāmadagnyam

Being introduced by her husband in this way, King Śaśidhvaja's daughter said: What penance, rules and regulations, and vows should I observe so that I will receive the son of my desire?

Thus ends the translation of thirtieth chapter of *Śrī Kalki Purāṇa*.

The Vow of Rukmiṇī

Text 1

sūta uvāca
jamadannyaḥ samākarṇya
ramāṁ tāṁ putra kāṅkṣiṇım
kalker abhimataṁ buddhvā
kārayad rukmiṇivratam

Sūta Gosvāmī said: Thereafter, Paraśurāma, with the desire to please Lord Kalki, began to describe the Rukminī *vrata* for the satisfaction of Ramā.

Text 2

vratena tena ca ramā
putrāḍhyā subhagā satı
sarvabhogena saṁyuktā
babhūva sthirayauvanā

Thereafter, by executing this pious vow, the chaste Ramā became very satisfied, having achieved an ever-youthful form that indicated her good fortune, as well as the fulfillment of her ardent desire to have a good son.

Text 3

saunaka ṛṣi uvāca
vidhānaṁ brūhi me sūta
vratasyāsya ca yat phalam
purā kena kṛtaṁ dharmyaṁ
rukmiṇı vratam uttamam

Śaunaka Ṛṣi said: O Sūta, what are the rules and regulations prescrıbed for the execution of the Rukminī *vrata*? What is the actual benefit of observing this vow? Who was the person that initially observed this great vow? Please describe all this to me.

Text 4

suta uvāca
sṛṇu brahman rājaputrī
sarmiṣṭhā vārsaparvaṇī
avagāhya saronıraṁ
somaṁ haram apasyata

Sūta Gosvāmī said: O *brāhmaṇa*, I will reply to all that you have inquired about and so please listen attentively. One day, while Śarmiṣṭhā, the daughter of Vṛṣaparvā, the king of the demons, was bathing in a lake, she suddenly saw Lord Mahādeva passing by.

Text 5

sā sakhıbhiḥ parivṛtā
devayānyā ca saṅgatā
sambhubhıtayā samutthāya
paryadhur vasanaṁ drutam

Śarmiṣṭhā was with Devayānī and her companions, playing in the water, and when she saw Lord Mahādeva, she came out of the water to get dressed, out of respect.

Text 6

tatra sukasya kanyāyā
vastravyatyayam ātmanaḥ
saṁlakṣya kupitā prāha
vasanam tyaja bhikṣuki

Devayānī, the daughter of Śukrācarya, the spiritual master of the demons, had kept her clothes in the same place as Śarmiṣṭhā. By mistake, Śarmiṣṭhā put on Devayānī's clothes, and when she saw this, Devayānī became very angry and said: You beggar, return my clothes at once!

Text 7

ato dānavakanyā sā
dāsıbhiḥ parivāritā
tāṁ tasyā vāsasā baddhvā
kūpe kṣiptvā gatā gṛham

Śarmiṣṭhā, the daughter of the king of the demons, was surrounded by her friends and maidservants, and when she heard this, she also became

very angry. After tying Devayānī's hands and legs, she threw her into a well and returned home.

Text 8

tāṁ magnāṁ rudatıṁ kūpe
jalārtho nahuṣātmajaḥ
kare spṛṣṭvā samudvatya
prāha kā tvaṁ varānana

Devayānī loudly cried out for help inside the well and as if by the will of providence, the son of Nahuṣa, King Yayāti, came there at that time to drink some water. The king pulled Devayānī out of the well and inquired: O girl with a beautiful face, who are you?

Text 9

sā sukaputrı vasanam
paridhāya hiyā bhiyā
sarmiṣṭhāyāḥ kṛtaṁ sarvaṁ
prāha rājānam ıkṣatī

Śukrācārya's daughter quickly dressed while narrating to the king the story of her fight with Śarmiṣṭhā.

Text 10

yayātis tadabhiprāyaṁ
jñātyā'nu brajya sobhanam
āsvāsya tām yayau gehaṁ
tasyāḥ pariṇayādrtaḥ

King Yayāti understood the actual intention of Devayānī, and he also desired to accept her hand in marriage. While giving her assurances, he followed her for some distance and then returned to his palace.

Texts 11-12

sā gatvā bhavanaṁ sukraṁ
prāha sarmiṣṭhayā kṛtam
tacchrutvā kupitaṁ vipraṁ
vṛṣaparvāha sāntvayan

daṇḍyaṁ nāṁ daṇḍaya vibho
kopo yadyasthi te mayi

sarmiṣṭhāṁ vāpyapa kṛtāṁ
kuru yanmana sepsitam

When Devayānī returned home, she informed her father of what Śarmiṣṭhā had done to her. As soon as Śukrācārya heard about what had happened, he became inflamed with rage. The king of the demons, Vṛṣaparvā, tried his best to pacify his spiritual master, saying: O lord, if I have behaved offensively, please punish me, and if my daughter has aroused your anger, then punish her as you wish.

Texts 13-14

rājān praṇataṁ pāde
piturdrṣṭvā ruṣā'vravıt
devayānı tviyaṁ kanyā
mama dāsī bhavatviti

samānīya tadā rājā
dāsye tāṁ viniyujya saḥ
yayau nijagṛhaṁ jñānı
daivaṁ paramākaṁ smaran

When the angry Devayānī saw that the king of the demons had fallen at her father's feet, she intervened, saying: Let your daughter become my slave!

The intelligent king very well understood that destiny is incontrovertible and so he summoned his daughter and gave her to Devayānī as a maidservant. After doing so, he returned home.

Text 15

tataḥ sukas tamānīya
yyātiṁ pratilomakam
tasmai dadau tāṁ vidhivat
devayānīṁ tayā saha

Thereafter, Śukrācārya, although a *brāhmaṇa*, invited King Yayāti to accept the hand of his daughter, Devayānī, in marriage. At that time, Śarmiṣṭhā went with Devayānī to reside with her husband, King Yayāti.

Text 16

dattvā prāha nṛpaṁ
vipro'pyenāṁ rājasutāṁ yadi

sayane hvayase sadyo
jarā tvāmupa bhokṣayati

At the time of the marriage of Devayānī with Yayāti, Śukrācārya, the spiritual master of the demons, gave this warning to the king regarding Śarmiṣṭhā: If you invite the princess to your bed, then you will immediately be afflicted with old age.

Text 17

sukrasyai tad vacaḥ srutvā
rājā tām varavarṇinīm
adṛsyāṁ sthāpayāmāsa
devayānya nugāṁ bhiyā

Being warned in this way by Śukrācārya, the king meticulously avoided contact with Devayānī's companion, the beautiful princess Śarmiṣṭhā.

Text 18

sā sarmiṣṭhā rājaputrī
duḥkhasokabhayākulā
nityaṁ dāsī satākīrṇā
devayānīntu sevate

Princess Śarmiṣṭhā, who became morose as a result of the unfortunate turn of events, engaged in the service of Devyāni, along with one hundred other maidservants.

Text 19

ekadā sā vanagatā
rudatī jānhavī taṭe
visvāmitraṁ muniṁ tatra
dadṛse strībhirāvṛtam

One day, as Śarmiṣṭhā was seated in a forest by the side of the Ganges, crying, she saw the great sage, Viśvāmitra, surrounded by many beautiful women.

Text 20

vratinaṁ puṇyagandhābhiḥ
surupabhiḥ susevitam

kārayantaṁ vrataṁ mālya
dhūpa dıpa upahārakaiḥ

The sage was seated in the midst of these beautiful ladies, who were all very nicely decorated with ornaments and sandalwood paste, instructing them in the procedure for observing a vow which involved offerings of incense, a ghee lamp, and flower garlands.

Text 21

nirmāyāṣṭadalaṁ padmaṁ
vedikāyāṁ sucinhitam
rambhāpotais caturbhistu
catuṣkoṇaṁ virājitam

First, the sage painted a lotus flower having eight petals and then he decorated it by placing four banana trees at the four corners.

Text 22

vāsasā nirmita gṛhe
svarnapaṭṭair vicitrite
nirmitaṁ srī vāsudevaṁ
nānāratna vighaṭṭitam

This was done by the side of a golden altar inside a room that was decorated with silk cloth. The sage next installed a Deity of Lord Vāsudeva on that lotus and decorated Him with jeweled ornaments.

Texts 23-24

pauruṣeṇa ca sūktena
nānāgandho dakaiḥ subhaiḥ
pañcāmṛtair pañcagavyair
yathāmantrair dvijeritaiḥ

snāpayitvā bhadrapıṭhe
karṇikāyāṁ prapūjayet
pañcabhi darsabhir vāpi
sodasair upacārakaiḥ

The procedure for worshiping the Deity was that one should first bathe Him with perfumed water, the five products of the cow, and five other substances, while chanting the Puruṣa-sūkta *mantras* as the

brāhmaṇas recited Vedic hymns. The Deity should then be placed on the beautifully decorated altar and adorned with the mark of a lotus. After worshiping the Deity with either sixteen, ten, or five articles, one should pray as follows.

Text 25

pādyam ardhva sramaharaṁ
sıtalaṁ sumanoharam
paramānanda janakaṁ
gṛhāṇa paramesvara

My dear Lord, this cooling *pādya* with remove Your fatigue and so please happily accept it.

Text 26

dūrvācandana gandhāḍyam
ārghyaṁ yuktaṁ prayatnataḥ
gṛhāna rukmiṇı nātha
prasannasya mama prabho

O beloved Lord of Rukmiṇī, I made a great endeavor to make this *arghya* with *dūrvā* grass, sandalwood paste, and other fragrant substances. Please cheerfully accept it.

Text 27

nānātırthodbhavaṁ vāri
sugandhi sumanoharam
gṛhāṇ ācamanıyaṁ tvaṁ
srı nivāsa sriyā saha

O abode of Lakṣmī, this water has been brought from numerous holy places of pilgrimage, and ıt is pure and very fragrant. It is our desire that You, along with Lakṣmī, accept this *ācamana*.

Text 28

nānā kusuma gandhāḍyaṁ
sūtra grathıtam uttamam
vakṣaḥ sobhākaram cā ru
mālyaṁ naya suresvara

O Lord of the demigods, this garland was prepared with many fragrant flowers. It will certainly enhance the beauty of Your chest and so please accept it.

Text 29

tantu santāna saṁghāna
racitaṁ bandhanaṁ hare
gṛhāṇāvaraṇaṁ suddhaṁ
nirāvaraṇa sapriya

My dear Lord Hari, although Your transcendental position can never be covered, it is our desire that You and Lakṣmī will accept these nicely woven garments made with purified thread.

Text 30

yajñasūtram idaṁ deva
prajāpati vinirmitam
gṛhāṇa vāsudeva tvaṁ
rukmiṇvā ramayā saha

My dear Vāsudeva, You are the Supreme Personality of Godhead, accompanied by Your consorts, Ramā and Rukmiṇī. This sacred thread was prepared by Lord Brahmā and so kindly accept it.

Text 31

nānāratna samāyuktaṁ
svarṇamuktā vighaṭṭitam
priyayā saha devesa
gṛhāṇā bharaṇaṁ mama

O Lord of lords, it is our desire that You and Your beloved Rukmiṇī will accept this necklace of pearls, jewels, and gold.

Text 32

dadhi kṣīra guḍānnadi
pūpa laḍḍuka khaṇḍakān
gṛhāṇa rukmiṇīnātha
sanāthaṁ kuru-māṁ prabho

O Lord of Rukmiṇī, please accept these offerings of yogurt, milk, *gur*, rice, cakes, *laddus*, and milk sweets, and award me shelter at Your lotus feet.

Text 33

karpūra aguru gandhāḍhya
paramānan dadāyakam
dhaṣaṁ gṛhāṇa varada
vaidarbhvā priyayā saha

O bestower of benedictions, may You and Your dear Rukmiṇī-devī accept this incense made with camphor and other perfumed substances.

Text 34

bhaktānāṁ gehasaktānāṁ
saṁsāra dhvānta nāsanam
dıpam ālokaya vibho
jagadālokan ānādara

My dear Lord, You dispel the darkness of ignorance within the hearts of those devotees who are still attached to the material world. Please accept this ghee lamp and ılluminate our vision of You.

Text 35

syāmasundara padmākṣa
pītāmvara caturbhuja
prapannaṁ pāhi devesa
rukmiṇyā sahitācyuta

O lotus-eyed Lord! O Śhyāmsundara, who ıs dressed in yellow garments! O four-armed Lord! O master of the demıgods! O Lord Acyuta, I take shelter of You. May You and Rukmiṇī please protect me.

Text 36

iti tāsāṁ vrataıṁ drṣṭvā
munıṁ natvā suduḥkhıtā
sarmiṣṭhā miṣṭavacanā
kṛtāñjalır uvāca tāḥ

When the greatly distressed Śarmiṣṭhā saw the powerful sage conducting this vow on behalf of many women, she went and offered her obeisances to him and then spoke very sweetly with folded hands.

Text 37

sarmıṣthovāca
rājaputrīṁ durbhagāṁ māṁ
svāminā parivarjıtām
trātumar hatha he devyo
vratenānena karmaṇā

Śarmiṣṭhā said: O goddesses, I am a most unfortunate princess, being bereft of a husband. Please deliver me by instructing me in the observance of this vow.

Text 38

srutvā tu tā vacastasyāḥ
kāruṇyācca kiyat kiyat
pūjopakaraṇaṁ dattvā
kārayāmā surādarāt

After hearing this, the women felt compassion for Śarmiṣṭhā and so they invited her to join them in observing this *vrata* with the paraphernalia they had collected.

Text 39

vrataṁ kṛtvā tu sarmıṣṭhā
labdhvā svāminam ısvaram
sūtvā putrān susantuṣṭā
samabhūt sthira yauvanā

It was by the execution of this vow that Śarmiṣṭhā received her husband so that she was blessed with good children and an ever-youthful body.

Text 40

sıtā cāsoka vanikā
madhye saramayā saha
vratam kṛtvā patıṁ lebhe
rāmaṁ rākṣasa nāsanam

While residing in the *aśoka* grove outside Laṅkā, Sītā observed this vow along with Saramā and as a result, she was reunited with Her husband, Lord Rāma, the destroyer of the dynasty of Rākṣasas.

Text 41

vṛhadasva prasādena
kṛtvemaṁ draupadı vratam
patıyuktā duḥkhamuktā
babhūva sthirayauvanā

By the mercy of Vṛhadaśva, Draupadi observed this vow and was thus blessed to always remain with her husbands, to be freed from all miseries, and to possess and ever-youthful body.

Text 42

tathā ramā site pakṣe
vaisākhe dvādasī dine
jāmadagnyād vrataṁ cakre
pūrṇaṁ varṣa catusṭayam

After hearing this narration, Goddess Ramā, the consort of Lord Kalki, observed the vow on the Dvādaśī of the fortnight of the waxing moon in the month of Vaiśākha for four years under the guidance of Paraśurāma.

Texts 43-44

paṭṭasūtraṁ kare baddhvā
bhojayitā bhojayitvā dvijān bahūn
bhuktvā haviṣyam ksırāktaṁ
sumṣṭaṁ svāminā saha

bubhuje pṛthivıṁ sarvāṁ
apūrvāṁ svajanair vṛtā
sā putrau suṣuve sādhvı
meghamāla balāhakau

At the conclusion of the vow, she tied a silk thread around her wrist and fed innumerable *brāhmaṇas*. With her husband, she ate nicely prepared *haviṣyāma* and condensed milk, and thereafter enjoyed life in this world without any hindrance in the association of her relatives. In

due course of time, Lord Kalki begot two sons, named Meghamāla and Balāhaka, within the womb of Ramā.

Text 45

devānām upakarttārau
yajñadāna tapovrataiḥ
mahotsāhau mahāvīryau
subhagau kalkisammatau

These two sons were very dear to Lord Kalki. They were supremely fortunate, very powerful, and enthusiastic. They satisfied the demigods by performing many sacrifices.

Text 46

vratavaram iti kṛtvā
sarva sampat samṛddhyā
bhavati vidita tatvā
pūjitā purṇa kāmā

hari caraṇa saroja
dvandva bhaktaika tānā
brajati gatiṁ apūrvāṁ
brahma vijñair agamyām

By observing this vow, women can become prosperous due to the fulfillment of all their desires, and they can acquire spiritual knowledge so that they will be respected by all classes of people. Because this vow also awards one devotional service at the lotus feet of Lord Hari, it enables one to achieve the ultimate goal of life, which is rarely attained even by elevated personalities.

Thus ends the translation of thirty-first chapter of *Śrī Kalki Purāṇa.*

CHAPTER THIRTY-TWO

Lord Kalki Enjoys Pastimes With His Consorts

Text 1

sūta uvāca
etadvaḥ kathıtaṁ viprā
vrataṁ trailokya visrutam
taḥparaṁ kalki kṛtaṁ
karma yacchṛṇuta dvijāḥ

Sūta Gosvāmī said: O *brāhmaṇas*, I have thus described the vow known as Rukmaṇī *vrata*. I will now narrate more pastimes of Lord Kalki.

Text 2

sambhale vasatastasya
sahasra parivatsarāḥ
vyatītā bhrātṛputra
svajñāti sambandhibhiḥ saha

Lord Kalki continued to reside in the village of Śambhala, along with His brothers, sons, other relatives, and associates, for one thousand years.

Texts 3-4

sambhale susubhe sreṇī
sabhāpaṇaka catvaraiḥ
patakādhvaja citrāḍhyair
yathendrasyām amrāvatı

yatrāṣṭa ṣaṣṭi tırthānāṁ
sambhavaḥ sambhale'bhavat
mṛtyormokṣaḥ kṣitau kalker
akalkasya padāsrayāt

The entire village of Śambhala, which was as good as the heavenly planets, appeared very beautiful with its assembly houses, gates, raised platforms, and flags flapping in the breeze that had been placed here and

there. Anyone who gave up his material body at Śambhala was freed from all sinful reactions and awarded shelter at the lotus feet of Lord Kalki.

Text 5

vanopavana santāna
nānākusuma saṁkulaiḥ
sobhitaṁ sambhalaṁ grāmaṁ
manye mokṣapadaṁ bhuvi

Thus, the village of Śambhala, which was profusely decorated with blooming flowers, pious trees, forests, and gardens, became a holy place that granted liberation from material existence.

Text 6

atra kalkih purastrıṇāṁ
nayanānanda varddhanaḥ
padmayā ramayā kāmaṁ
rarāma jagatıpatiḥ

The master of the universe, Lord Kalki, who was especially pleasing to the eyes and minds of women, happily resided with Padmāvatī and Ramā in the village of Śambhala.

Texts 7-8

surādhipa pradattena
kāmagena rathena vai
nadı parvata kuñjeṣu
dvīpeṣū parayā mudā

ramamāṇo visanpadmā
ramādyabhı ramāpatıḥ
divānisaṇ na bubudhe
strainasca kāmalampaṭaḥ

The Lord would mount His celestial chariot, which had been given to Him by Indra, and periodically visit holy rivers, mountains, groves, and islands. In this way, He would enjoy pleasure pastimes with Padmāvatī and Ramā. He thus appeared to be a most perfect, passionate male, afflicted by transcendental lust. Indeed, the Lord of Ramā became so absorbed in thought of His consorts that He completely forgot whether it was day or night.

Texts 9-11

padmā mukhāmoda sarojasidhu
vāsopa bhogı suvilāsa vāsaḥ
prabhūta nīlendra maṇi prakāse
guhāviseṣe pravivesa kalkiḥ

padmā tu padmāsata rūparūpā
ramā ca pīyūṣa kalā vilāsā
patı praviṣṭaṁ girigahvare te
nārı sahasrā kulita tvagātām

padmā patiṁ prekṣya guhāniviṣṭaṁ
rantuṁ manujñā pravivesa pascāt
ramābalā yūtha samanvitā tat
pascād gatā kalki mahograkāmā

One day, Lord Kalki, who was very fond of relishing the sweet nectar emanating from the lotus-like face of Padmāvatī, and who was decorated with a nice blue sapphire, entered a mountain cave. When Padmāvatī, who was like a golden lotus flower, and Ramā, who was like a pot of nectar, saw their husband entering a cave with many beautiful women, they followed Him in expectation of enjoying conjugal bliss.

Text 12

tantrendra nılopala gahvarānte
kāntābhi rātma pratimābhir īsam
kalkiñca dṛṣṭvā navanīradābhaṁ
tataḥ sthitaṁ prastaravan mumoha

Padmāvatī saw Lord Kalki enjoying the association of many beautiful women, who were as charming as herself. However, upon seeing this, Padmāvatī became stunned so that she appeared to be a stone statue.

Text 13

ramā sakhıbhhh pramadābhirārttā
vilokayantı disamāku lākṣı
padmāpi padmāsata sobhamānāṁ
viṣaṇṇa cittā na babhau sma cārttā

Ramā and her companions anxious surveyed the scene as tears welled up in their eyes. Padmāvatī .normally appeared to be as attractive as

hundreds of lotus flowers, but upon seeing her husband engaged in this way, she lamented and thus lost her luster.

Text 14

bhūmau likhantī nijakajjalena
kalkiṁ sukaṁ taṁ kucakuṁ kumena
kastūrikābhistu tadagram agre
nirmmāya cāliṅgaya nanāma bhāvāt

With her tears that had turned black due to being mixed with her eye ointment, Padmāvatī made a drawing of Lord Kalki on the ground with her toe. She also drew His parrot with the *kuṅkuma* that had been applied to her breasts, and she made a border with musk

Text 15

ramā kalālāpa parā stuvantī
kāmārdditā taṁ hṛdaye nidhāye
dhyātvā nijāṅta karaṇaiḥ prapūjya
tasthau viṣaṇṇā karuṇā vasannā

The sweet-speaking Ramā, who was afflicted by the arrows of Cupid, placed Lord Kalki within her heart and worshiped Him with offerings of flowers. She then fell to the ground, being overburdened by distress and lamentation.

Text 16

kṣaṇāt samutthāya ruroda rāmā
kalāpinaḥ kaṇṭhanibhaṁ svanātham
hṛdāpa gūḍhaṁ na punaḥ pralabhya
kāmārdditetyāha hare prasīda

After a short while, she got up and cried loudly, like a female peacock. Being unable to embrace Lord Kalki within her heart, she became agitated by unrequited passion, saying: O Lord Hari, please be kind to me.

Text 17

padmāpi nirmucya nijāṅgabhūṣā
scakāra dhūlīpaṭale vilāsam
kaṇḍañca kastūri kayāpi nīlaṁ
kāmaṁ nihantuṁ sivatāmupetya

Padmāvatī took off her ornaments and rolled on the ground, so that her body was soon covered with dust, although her throat appeared bluish because of the musk. Indeed, it appeared as if she had assumed the form of Lord Śiva to vanquish Cupid.

Text 18

kalāvatınāṁ kalayākalayya
kṣiṇe kṣāṇānāṁ harirārtta bandhuḥ
kāma prapūrāya sasāra madhye
kalkiḥ priyāṇāṁ suratotsavāya

Understanding the feelings of His poor, beloved wives, knowing that they wanted to perform conjugal pastimes with Him, Lord Kalki, the friend of the distressed, approached them so that He could fulfill their desires.

Texts 19-20

tām sādareṇātma patim manojña
kareṇabo ūtha patiṁ yatheyuḥ
sānanda bhāvā visadhānu vṛttā
vaneṣu rāmāḥ paripūrṇa kāmāḥ

vaibhrājake caitrarathe supuṣpe
sunandane mandara kandarānte
reme sa rāmābhir udāratejā
rathena bhāsvat khagamena kalkiḥ

As female elephants meet the king of elephants, the Lord's consorts jubilantly greeted Him within that forest and thus fulfilled their cherished desire. Thereafter, Lord Kalki, along with His consorts, mounted an effulgent celestial chariot that coursed through the sky. In this way, they enjoyed amorous pastimes in the Vaibhrāja forest, Kuvera forest, and a cave at Mount Mandara.

Text 21

padmā mukhābjāmṛta pānamatto
ramā samāliṅgana vāsaraṅgī
varāṅga nānāṁ kucakuṁ kumākto
ratiprasaṁge viparīta yuktaḥ

mukhe vidaṣto rasanā vasiṣṭā
modaḥ sa kalkirnahi veda deham

Lord Kalki enjoyed the nectar of Padmāvatī's lotus-like face, and took pleasure in tightly embracing Ramā. Thus, He became smeared with the *kuṅkuma* from their breasts as they affectionately bit His body. The Lord became so overwhelmed by love for His consorts that He appeared to have lost all control over His body.

Text 22

ramāḥ samānāḥ puruṣottamaṁ taṁ
vakṣojamadhye vinidhāya dhīrāḥ
parasparāsleṣaṇa jātahāsā
remur mukundaṁ vilasa sarirāḥ

These two equally beautiful and gentle women embraced Lord Hari, the supreme enjoyer, to their chest, and thus felt transcendental bliss. The hairs of their bodies stood on end due to transcendental ecstasy and this sight made everyone laugh with glee.

Text 23

tataḥ sarovaraṁ tvarā
striyo yuyuḥ klamajvarāḥ
priyeṇa tena kalkinā
vanāntare vihāriṇā

saraḥ pravisya padmayā
vimoha rūpayā tayā
jalaṁ dudurvarāṇgganāḥ
kareṇavo yathā gajam

After enjoying pastimes of love in many forests, the Lord's consorts became exhausted and so they went to a nearby lake with their beloved Lord Kalki. As female elephants throw water on the king of elephants, so the uniquely charming consorts of the Lord entered the water of the lake and began to splash water their husband's transcendental body.

Text 24

iti ha yuvati lilo lokanāthaḥ sa kalkiḥ
priya yuvati paritaḥ prema bhaktaika labdhyaḥ

nija ramaṇa vinodaiḥ sikṣayaṁ lokavargān
jayati vibudhar bharttā saṁbhale vāsudevaḥ

All glories to Lord Kalki, the master of the demigods, the incarnation of the Supreme Personality of Godhead, who takes pleasure in sporting with His consorts, and who can only be approached by those who have imbibed the mood of unalloyed devotional service. By performing wonderful pastimes with of His beloved consorts at the village of Śambhala, Lord Kalki satisfied everyone.

Text 25

ye sṛṇvanti vadanti bhāva
caturā dhyāyanti santaḥ sadā
kalkeḥ sri puruṣottamasya
caritaṁ karṇāmṛtaṁ sādarāḥ

teṣāṁ no sukhayatyalaṁ mura
aripor dāsyābhilāṣaṁ vinā
saṁsāraḥ parimocanañca
paramānanda amṛtām bhonidheḥ

Those who are very fortunate will hear about, sing, and meditate upon the nectarean characteristics of Lord Kalki. For the pure devotees of the Lord, apart from the service of Lord Murāri, anything considered most wonderful by the materialists, even liberation from the ocean of material existence, appears to be very insignificant.

Thus ends the translation of the thirty-second chapter of *Śrī Kalki Purāṇa*.

The Demigods Arrive at Śambhala
The Disappearance of Lord Kalki

Text 1

sūta uvāca
tato devagaṇāḥ sarve
brahmaṇā sahitā rathaiḥ
svaiḥ svair gaṇaiḥ parivṛtāḥ
kalkiṁ draṣṭm upāyayuḥ

Sūta Gosvāmī said: Once, all the demigods and great *brāhmaṇas*, along with their followers, mounted their celestial chariots and went to the village of Śambhala, to see Lord Kalki.

Text 2

maharṣyaḥ sagandharvāḥ
kinnarās cāpsarogaṇāḥ
samājgmuḥ pramuditāḥ
saṁbhalaṁ surapūjitam

Many exalted sages, Gandharvas, Kinnaras, and Apsarās cheerfully arrived at Śambhala, which was highly desired even by the demigods.

Text 3

tatra gatvā sabhā madhye
kalkiṁ kamalalocanam
tejoniṁdhiṁ prapannānāṁ
janānām abhayapradam

As they entered the palace courtyard, they saw the greatly effulgent lotus-eyed Lord Kalki giving assurances to all those who had come to take shelter of Him.

Text 4

nıla jīmūtasaṁkāsaṁ
dīgha pīvara bhāhukam
kirıṭenārka varnena
sthiravidyun nibhena tam

His transcendental body was the color of a dark rain cloud. His arms were long and very powerful. His head was adorned with a brightly shining crown that resembled the sun.

Text 5

sobhamānaṁ dyu maṇinā
kuṇḍalonābhi sābhinā
saharṣālāpa vikasad
vadanam smıta sobhitam

The beauty of His face was enhanced by His earrings, which were as brilliant as the sun. His lotus-like face appeared to blossom as He sweetly smiled while speaking.

Texts 6-7

kṛpākaṭākṣa vikṣepa
parikṣiptavi pakṣakam
tāra hārollasad vakṣas
candrakānta maṇısriyā

kumudvatī modavahaṁ
sphurat sakrāyudhāmvaram
sarvadānanda sandoha
rasollasita vigraham

Everyone surrounding Him was favored by His merciful glance. Lotus flowers adorning His chest appeared more delightful because of the rays of the moonstone that shone in His beautiful necklace. His garments appeared like a rainbow, thus further increasing his beauty.

Text 8

nānāmaṇigaṇodyota
dīpitaṁ rupam adbhutam
dadrsur deva gandharvāṁ
ye cānye samupāgatāḥ

His entire body shone brilliantly due to the light reflected from countless jewels. This is how all the demigods, Gandharvas, and Apsarās saw Lord Kalki.

Text 9

bhaktyā paramayā yuktāh
paramānanda vigraham
kalkiṁ kamala patrākṣaṁ
tuṣṭavuh paramādarāt

All of the residents of heaven began to ecstatically offer their prayers to the lotus-eyed Lord Kalki at the same time.

Text 10

devā ūcauḥ
jayāseṣa saṁklesa kaksa prakīrṇā
naloddāma saṁkīrṇa hīsa
surādhısa vesvesa bhūtesa bhāvaḥ
tavānanta cāntah sthitā'ṅgāpta ratna
prabhābhāta padājita anantasakte

The demigods said: O Lord of lords! O master of the demigods! O worshipable Lord of the living entities! O unlimited Personality of Godhead, everything is present within You. Your bodily effulgence has made everything visible. O Lord of the universe, You are like the blazing fire that burns the dry straw of our sinful reactions to ashes. All glories to You.

Text 11

prakāsı krtā sesa loka trayātra
vakṣaḥ sthale bhāsvat kaustubha syāmā
meghaugha rājat dvijādhısa sarīra trāhı
visṇo sadārāḥ vayaṁ tvāṁ prasannā saseṣaḥ

All the universes have emanated from the pours of You body. Your complexion is the color of a dark rain cloud. Your chest is adorned with the Kaustubha gem, appearing like the full moon illuminating a dark cloud. O Lord Hari, we and our wives take shelter of You, and so please protect us.

Text 12

yadyastyanugraho'smākaṁ
vraja vaikuṅṭham īsvara
tyaktvā sāsita bhūkhaṇḍaṁ
sarvadharma avirodhataḥ

O master of the universe, if You would like to display Your compassion for us then return to Your transcendental abode in the spiritual sky. Truthfulness has now prevailed within the world and so people will follow religious principles without hindrance.

Text 13

kalkis teṣāmiti vacaḥ
srutvā paramaharṣitaḥ
pātramitraiḥ parivṛtas
cakāra gamane matim

After hearing the prayers of the demigods, Lord Kalki ecstatically expressed His own desire to return to Vaikuṇṭha, taking with Him His eternal associates.

Text 14

putrānāhūya caturo
mahābala parākramān
rājye nikṣipya sahasā
dharmiṣṭhān prakṛti priyān

Thereafter, Lord Kalki summoned His four very powerful sons, all of whom were very dear to the citizens because they were very pious and influential, and handed over the rule of the kingdom to them.

Text 15

tataḥ prajā samāhūya
kathayitvā nijāh kathāḥ
prāha tān nija niryāṇam
devānām uparodhataḥ

The Lord then addressed His subjects, revealing His intention. Lord Kalki said: At the request of the demigods, I will have return to Vaikuṇṭha.

Text 16

tacchrutvā tāḥ prajāḥ sarvā
rurudur vismayānvitāḥ
taṁ prāhuḥ pranatāḥ putrā
yathā pitaram īsvaram

When the inhabitants of Śambhala heard this, they were shocked and began shedding tears of grief. Just as sons address their fathers, the people began speaking to the Lord after offering their obdisances.

Text 17

prajā ūcuḥ
bho nātha sarvadharmajña
nāsmān tyaktum ihārhasi
yatra tvaṁ tatra tu vayaṁ
yāmaḥ praṇatavatsala

The citizens said: My dear Lord, You are the original propounder of genuine religious principles. It is not proper for You to leave us, for You always displayed affection for those who had sincerely surrender unto You. Wherever You go, please allow us to accompany You.

Text 18

priyā gṛhā dhanānyatra
putrāḥ prāṇāstavānugāḥ
paratreha visokāya
jñātvā tvāṁ yajñāpūrūṣam

Although everyone considers his wife, children, wealth, and house to be very dear, Your servants know that You are the supreme enjoyer who, by awarding detachment, vanquishes all suffering in this life and the next. Because of knowing You in truth, are lives are dedicated to You.

Text 19

iti tadvacanaṁ srutvā
sāntvayitvā saduktibhiḥ
prayayau klinna hṛdayaḥ
patnībhyāṁ sahito vanam

After hearing the prayers of His subjects, Lord Kalki pacified them as far as possible and then departed for the forest, taking with Him His two consorts.

Texts 20-21

himālayaṁ muniganair
ākırṇaṁ jāhnavıj alaiḥ

paripūrṇa devagaṇaiḥ
sevitam manasaḥ priyam

gatvā viṣṇuḥ suragaṇair
vṛtascāru caturbhujaḥ
uṣitvā jānhavītīre
sasmārātmānam ātmanā

Thereafter, Lord Kalki, surrounded by many sages, traveled to the Himalaya Mountains, which are adorned by the Ganges River, which is worshiped even by the demigods and which gives pleasure to the heart. The Lord sat by the side of the Ganges and then assumed His four-armed form while entering deep into meditation upon Himself.

Text 22

pūrṇajyotirmayaḥ sākṣī
paramatmā purātanah
babhau sūrya sahasrāṇāṁ
tejorāsi samadyutiḥ

The Lord appeared as brilliant as thousands of suns, and thus looked very attractive. He was the witness of everything, the eternal Lord, and the Supersoul of all living entities.

Text 23

saṅkha cakra gadā padma
sārngādyaiḥ samabhiṣṭutaḥ
nānālaṁkaraṇānāñca
samalaṅkar aṇākṛtiḥ

His form was the ornament of all ornaments. He held a conch, dice, club, lotus, and bow in His hands.

Text 24

vavṛṣustaṁ surāḥ puspaiḥ
kaustubhā mukta kandharam
sugandhi kusumāsārair
deva dundubhi niḥsvanaiḥ

On His chest was the Kaustubha gem. The demigods showered fragrant flowers as the sounds of beating drums could be heard in the four directions.

Text 25

tuṣṭuvur mumuhuḥ sarve
lokāḥ sasthāṇu jangmāḥ
dṛṣṭvā rūpam arūpasya
niryāṇe vaiṣṇavam padam

In this way, Lord Kalki enacted His pastime of disappearance from this world. All moving and non-moving living beings that witnessed the disappearance of the Lord glorified Him in a mood of great astonishment.

Text 26

taddṛṣṭavā mahadāscaryaṁ
patyuḥ kalker mahātmanaḥ
ramā padmaca dahanaṁ
pravisya tamavāpatuḥ

Padmāvatī and Ramā saw Lord Kalki's transcendental form as if devoid of life and realizing this to be an illusory display of the external energy, although greatly astonished, they entered fire so as to rejoin their husband in His eternal abode.

Text 27

dharmaḥ kṛtayugaṁ kalaker
ājñayā pṛthivītale
niḥsapatnau susukhinau
bhūlokaṁ ceratuscıram

Meanwhile, Dharma and Satya-yuga personified wandered throughout the world without any fear of enemies, by the order of Lord Kalki. They happily resided within the world now that Satya-yuga had commenced.

Text 28

devāpisca maruḥ kāmaṁ
kalker ādesa kāriṇau
prajāḥ saṁpālayantau tu
bhuvaṁ jugupatuh prabhuh

By the order of Lord Kalki, the two kings, Maru and Devāpī, executed their duties of protecting the people of the world.

Text 29

visākhayūpa bhūpālaḥ
kalker niryāṇam īdṛsam
srutvā svaputraṁ viṣaye
nṛpaṁ kṛtvā gato vanam

When King Viśākhayupa heard of Lord Kalki's disappearance from this world, he installed his son upon the throne and then went to reside in the forest.

Text 30

anye nṛpatayo ye ca
kalker viraha karṣitāḥ
tam dhyāyanto japantasca
viraktāḥ syur nṛpapāsane

Many other kings who were associates or followers of Lord Kalki, being greatly afflicted by separation from the Lord, renounced their kingdoms and passed their remaining days chanting the holy name of the Lord and meditating upon His transcendental form.

Text 31

iti kalker anantasya
kathāṁ bhuvana pāvanīm
kathayitā sukaḥ prāyāt
nara nārāyaṇāsramam

After narrating the transcendental pastimes of Lord Kalki, the incarnation of the Supreme Personality of Godhead, Śukadeva Gosvāmī departed for the *āśrama* of Nara-nārāyana Ṛṣi.

Text 32

mārkaṇḍeyādayo ye ca
munayah prasamāyanāḥ
srutvānubhāvaṁ kalkeste
taṁ dhyāyanto jaguryasaḥ

The great sages, headed by Mārkaṇḍeya, who were undisturbed by the dualities of material existence, began to practice meditation on the eternal form of Lord Kalki after hearing His transcendental pastimes

Texts 33-35

yasyānu sāsanād bhūmau
nādharmiṣṭhāḥ prajājanāḥ
nālpāyuṣo daridrāsca
na pākhaṇḍā na haitukāḥ

nādhay vyādhayaḥ klesā
deva bhūmātma sambhavāḥ
nirmatsarāḥ sadānandā
babhuvur jīvajātayaḥ

ityetat kathitaṁ kalker
avatāraṁ mahodayam
dhanyaṁ yasasyām āyuṣyaṁ
svargyaṁ svastyayanaṁ param

I have thus narrated the pastimes of the incarnation of the Supreme Personality of Godhead, Lord Kalki. During His reign, by His supreme will, no one in the world was sinful or impoverished. There were no atheists or cheaters, and everyone enjoyed a long duration of life. All living entities were freed from the threefold material miseries, as well as disease, envy, and death. Thus, everyone lived peacefully and prosperously. Lord Kalki was a very magnanimous incarnation of Lord Hari. Simply by hearing these pastimes of Lord Kalki, all of one's desires will be fulfilled. One will receive prosperity, fame, a long duration of life, heavenly enjoyment, and ultimately, the goal of human life.

Text 36

soka santāpa pāpaghnaṁ
kali vyākulanāsanam
sukhadaṁ mokṣadaṁ loke
vāṁchitārtha phalapradam

Discussions of Lord Kalki's glories award one happiness in this life and liberation from material existence after death. Such hearing and chanting destroys all lamentation, distress, and sinful reactions, because

it clears away the contamination of Kali. All of one's desires can be fulfilled simply by hearing these narrations.

Text 37

tāvat sāstra pradīpānāṁ
prakāso bhuvi rocate
bhati bhānuḥ purāṇākhyo
yāvalloke'ti kāmadhuk

Only for as long as this sublime literature is not heard, thus illuminating one with perfect understanding, other books can continue to display their prominence.

Text 38

srutvaitad bhṛgavaṁsajo
munigaṇaih sākaṁ saharṣo
vasī jñātvā sūtam ameya bodha
viditaṁ srī lomaharṣatmajam

srīkalker avatāra vākyam amalaṁ
bhaktipradaṁ sri hareḥ
susrūṣuḥ punarāha sādhu
vacasā gangāstavam satkṛtaḥ

After hearing about the spotless characteristics of Lord Kalki, the incarnation of Lord Hari, who bestows devotional service upon His devotees, the self-controlled sages, headed by Śaunaka Ṛṣi, the son of Bhṛgu, felt deeply satisfied at heart. They considered Romaharṣaṇa's son, Sūta Gosvāmī, to be the most intelligent personality within the world. Thereafter, with a desire to hear the glories of Gangā-devi, they spoke as follows.

Thus ends the translation of the thirty-third chapter of *Śrī Kalki Purāṇa.*

Prayers Offered to Mother Gaṅgā

Texts 1-2

saunaka ṛṣi uvāca
he sūta sarvadharmajña
yattvayā kathitaṁ purā
gaṅgāṁ stutvā samāyātā
munayaḥ kalki sannidhim

stavam tam vada gaṅgāyāḥ
sarvapāpa praṇāsanam
mohaghnaṁ subhadaṁ bhaktyā
srṇvatāṁ paṭhatāmiha

Śaunaka Ṛṣi said: O Sūta Gosvāmī, foremost knower of religious principals, you had mentioned that the sages went to see Lord Kalki after offering prayers to the River Gaṅgā. We would like to hear these prayers to Gaṅgā-devī. By faithfully hearing or reciting such prayers, one's life becomes auspicious, all sinful reactions are destroyed, and ultimately one attains liberation from material existence.

Text 3

sūta uvāca
srṇudhvamṛsayaḥ sarve
gangastavam anuttamam
sokamohaharaṁ pumsām
ṛṣibhih parikirttitam

Sūta Gosvāmīsaid: My dear sages, please listen attentively as I recite the excellent prayers to the Gaṅgā that were offered by the sages, and which remove all lamentation and distress.

Text 4

ṛṣaya ūcuḥ
iyaṁ surataraṅginī bhavana vāridhestāriṇi
stutā haripadāmbujād upagatā jagatsaṁsadah

sumeru sikhara amra priyajalā malakṣālinī
prasannavadanā subhā bhavabhayasya vidrāviṇī

The great sages said: The holy Gaṅgā descended from the heavenly planets to deliver all the conditioned souls from the vast ocean of material existence. Gaṅgā-devī emanated from the lotus feet of Lord Hari and so everyone happily glorifies her. The water of the Gaṅgā is enjoyed by the demigods who reside on the peak of Mount Sumeru. By bathing in her water, all one's sinful reactions are vanquished. By pleasing Gaṅgā-devī, one can easily gain release from the bondage of material existence.

Text 5

bhagıratham athanugā surakarıṁdra darpāpahā
mahesamukuṭa prabhā girisiraḥ patākāsitā
surāsuranaroragair ajabhavācyutaiḥ saṁstutā
vimukti phalasālinī kalusa nāsinī rājate

This holy river followed the footsteps of King Bhagīratha. Because of her, the pride of Airāvata, the carrier of Indra, was destroyed. She increases the beauty of Lord Mahādeva's crown. She is like a white flag on top of the Himālaya mountains. Everyone glorifies her, be they demigods, demons, human beings, or serpents, or even Brahmā, Viṣṇu, or Śiva. She destroyed all sinful reactions and awards liberation.

Text 6

pitāmaha kamaṇḍalu prabhava muktivıjālatā
sruti smrti gaṇāstutā dvijakulāla bālāvṛtā
sumeru sikharābhidā nipatitā trilokāvrtā
sudharma phalasālinı sukhapalāsinī rājate

She was produced from the water pot of Lord Brahmā. She is the creeper grown from the seed of liberation. She is surrounded by many qualified *brāhmaṇas* glorifying her by reciting passages from the revealed scriptures. She descended upon the peak of Mount Sumeru and then spread throughout the three worlds. Religiosity is her fruit and happiness is her leaves.

Text 7

carad vihagamālinı sagara vaṁsa muktipradā
munıṁdra vara nandinī divımatā ca madākinī

sadā duritanāsinī vimala vāri saṁdarsana
praṇāma guṇa kırttanādiṣu jagatsu saṁrājate

By seeing her pure water, by offering her obeisances, and by singing her glories, one's mountain of sinful reactions is destroyed. Birds walk on her banks or swim in her water. By her mercy, the sons of Sagara achieved liberation. She is considered to be the daughter of the sage, Jahnu. She is known as the Mandākını in the heavenly planets.

Text 8

mahābhidha sutāṅganā himagirīsa kūṭastanı
saphenajalahāsinī sita marāla sañcāriṇı
calallahara satkarā vara saroja mālādharā
rasollasita gāminī jaladhi kāminī rājate

She became the queen of King Śāntanu. The peaks of the Himālayas are her breasts, her foamy water is her smile, white swans are her movements, her waves are her hands, and the fully blossomed lotus flowers are the flower garland that adorns her chest. In this way, she travels to the sea in a cheerful mood.

Text 9

kvacit kalakalasvanā kvacid dhırayādoganāḥ
kvacin mıniganaiḥ stutā kvacid ananta saṁpūjitā
kvacid ravi karojvalā kvacid udagra pātākulā
kacij jana vigāhitā jayati bhīṣmamātā satī

Somewhere by the side of the Gaṅgā, great sages are engaged in reciting prayers, somewhere Lord Ananta worships the Supreme Lord, somewhere ferocious crocodiles are playing, somewhere the sun is reflected on the surface of the water, somewhere her water makes a loud splashing sound, and somewhere people are bathing. May the chaste mother of Bhīṣma be glorified.

Text 10

sa eva kusalo janaḥ praṇamatīha bhāgīrathım
sa eva tapasāṁ nidhirjapati jānhavīṁ ādarāt
sa eva puruṣottamaḥ smarati sādhu mandākinī
sa eva vijayı prabhuḥ suratarangiṇīṁ sevate

Anyone who offers obeisances to the Gaṅgā is benefited. He is a great ascetic who faithfully chants her names. He is the best of all persons who meditates on her. One who serves the Mandākinī is always victorious, and is considered the master of everyone.

Text 11

bhavāmala jalācitaṁ khaga sṛgāla mīnakṣataṁ
calalla hari lolitaṁ rucira tīra jambālitam
kadā nijavapur mudā suranaro ragaiḥ saṁstuto'pyahaṁ
tṛpathagāminī priyamatīva pasyāmyaho

O traveler throughout the three worlds, when will I see my body half-eaten by the aquatic birds and animals who reside in your pure water? When will I see my body pushed, pulled, and rolled by your forceful waves? When, upon seeing me in this condition will the demigods, best of human beings, and serpents glorify me?

Text 12

tvattīre vasatiṁ tavāmalajalasnānaṁ tava preksaṇaṁ
tvannāma smaraṇaṁ tavā dayakathā saṁlāpanaṁ pāvanam
gaṅge me tava sevanaika nipuṇo'pyānanditas cādṛtaḥ
stutvā tvadgatapātako bhuvi kadā sāntas carisyāmyaham

O holy river, when will I reside on your shore, bathe in your pure water, chant your holy name, discuss your appearance and activities, engage in your worship, and joyfully wander throughout the world singing your glories?

Text 13

ityetad ṛṣibhiḥ proktaṁ
gaṅgāstavam anuttamam
svargyaṁ yasasyam āyuṣyaṁ
paṭhanāt sṛvaṇādapi

By reciting or hearing these supremely auspicious prayers to Gaṅgā that were offered by great sages, one can ascend to the spiritual world, and even in this lifetime, his fame and duration of life will be enhanced.

Text 14

sarvapāpaharaṁ puṁsāṁ
balam āyur vivarddhanam

prātar madhyāhna sāyāhne
gaṅgāsānnidhyatā bhavet

One who recites or hears these prayers, either in the morning, at noon, or in the evening, will receive the association of Gaṅgā-devī, all his sinful reactions will be eradicated, and his strength and duration of life will increase.

Text 15

ityetad bhārgavākhyānaṁ
śukadevān mayā śrutam
paṭhitaṁ śrāvitaṁ cātra
puṇyaṁ dhanyaṁ yaśaskaram

I heard these prayers from the mouth of Śukadeva Gosvāmī. One who hears or recites these sacred prayers will be awarded heaps of pious merit, wealth, and fame.

Text 16

avatāraṁ mahāviṣṇāḥ
kalkeḥ paramam adbhutam
paṭhatāṁ sṛṇvatāṁ bhaktyā
sarvāśubha vināsanam

Those who repeatedly hear the transcendental glories of the Kalki incarnation of Lord Mahā-Viṣṇu with devotion will find that all inauspiciousness within their hearts has been reduced to nil.

Thus ends the translation of thirty-fourth chapter of *Śrī Kalki Purāṇa*.

CHAPTER THIRTY-FIVE

The Glories of Hearing Śrī Kalki Purāṇa

Texts 1-27

sūta uvāca
atrāpi sukasamvādo
mārkaṇḍeyena dhīmatā
adharma vaṁśa kahtanaṁ
kaler vivaraṇaṁ tataḥ

devānāṁ brahma sadana
prayāṇaṁ gobhuvā saha
brahmarṇe vacanād viṣṇor
janma viṣṇuyaśogṛhe

sumatyāṁ svāṁśakair bhrātṛ
caturbhiḥ sambhale puro
pituḥ putreṇa saṁvādas
tathopanayanaṁ hareḥ

pureṇa saha saṁvāso
vedādhyayanam uttamam
sastrāstrāṇāṁ parijñānaṁ
śiva saṅdarśanaṁ tataḥ

kalkeḥ stavaṁ śuvapuro
varalābhaḥ sukāpanam
śambhalāgamanaṁ cakre
jñātibhyo varakīrttanam

visākhayūpa bhūpane
nijasarvātma varṇanam
mahābhāgyād brāhmaṇanāṁ
sukasyāgamanaṁ tataḥ

kalkinā śukasamvādaḥ
siṁhalākhyān anuttamam

sıvadattavarā padmā
tasyā bhūpa svayaṁvare

darsanād bhūpa saṁghānāṁ
stribhāva parikīrttanam
tasyā viṣadah kalkestu
vivāhārthaṁ samudyama

sukaprasthāpanaṁ dautye
tayā tasyāpi darsanam
sukapadmāparicayaḥ
srı visṇoḥ pūjanādikam

pādādi deha dhyānañca
kisāntaṁ parivarṇitam
saka bhūṣaṇa dānañca
punaḥ suka samāgamaḥ

kalkeḥ padmā vivāhārthaṁ
gamanaṁ darsanaṁ tayoḥ
jalakrīḍāprasaṅgena
vivāhas tadanantaram

puṁstva prāptisca bhūpānāṁ
kalker dasana mātrataḥ
anantāgamanaṁ rājñā
saṁvādastena saṁsadi

saṇḍatvād ātmano janma
karma cātra sivastavaḥ
mate pitari tadviṣṇoḥ
kṣetre māyāpradarsanam

atrākhyānam anantasya
jñāna vairāgya vaibhavam
rājñāṁ prayāṇaṁ kakesca
padmayā saha sambhale

visvakarma vidhānañca
vasatiḥ padmayā saha

jñāti bhrātṛ suhṛtputraiḥ
senābhir yuddha nigrahaḥ

kathitascātra teṣāñca
strīṇāṁ saṁyodhanāsrayaḥ
tato'tra bālakholyānāṁ
munīnāṁ svanivedanam

saputrāyāḥ kuthodaryā
badhascātra prakīrttataḥ
haridvāra gatasyāpi
kalker muni samāgamaḥ

sūryavaṁcāsya kathanaṁs
somasya ca vidhānataḥ
sri rāma caritaṁ cāru
sūryavaṁsānu varṇane

devāpesca maroḥ saṅgo
yuddhāyātra prakīrttiḥ
mahāghora rane koka
vikoka vinipātanam

bhallāṭa gamanaṁ tatra
sayyākarṇādibhiḥ saha
yuddhaṁ sasidhvajenātra
susāntā bhaktikīrttanam

yuddhe kalker ānayamaṁ
dharmasya ca kṛtasya ca
susāntāyāḥ stavastatra
ramodvāhastu kalkinā

sabhāyāṁ pūrvakathanaṁ
nijagṛdhratva kāraṇam
mokṣaḥ sasidhvajasyātra
bhaktiprārthayitu rvibhoḥ

viṣakanyā mocanañca
nṛpāṇām abhiṣecanam

māyāstavaḥ sambhaleṣu
nānāyajñādi sādhanam

nāradād viṣṇuyasaso
mokṣascātra prakīrttitaḥ
kṛtadharma pravṛttisca
rukmiṇī vrata kīrttanam

tato vihāraḥ kalkesca
putra pautrādi sambhavaḥ
kathito deva gandharva
gaṇāgamanam atra hi

tato vaikuṇṭhagamanaṁ
viṣṇoḥ kalker ihoditam
suka prasthāna mucitaṁ
kathayitvā kathāḥ subhāḥ

gaṅgāstrotram iha proktaṁ
purāṇe munisaṁmatam
jagatām ānandakaraṁ
purāṇaṁ paṁca lakṣaṇam

Sūta Gosvāmī said: The contents of this sanctified Śrī Kalki Purāṇa are: A conversation between the great soul, Mārkaṇḍeya, and Śuka; a description of the dynasty of irreligion' topics regarding Lord Kali' the demigods travel to Brahmaloka, along with mother earth, who had assumed the form of a cow; Lord Hari's appearance at the house of Viṣṇuyaśā at request of Brahmā; the birth of Lord Kalki's four brothers from the womb of Sumati; a conversation between the father and son; Lord Kalki's sacred thread ceremony; Lord Kalki grows up with His father; Lord Kalki studies the Vedas, Lord Kalki learns how to employ weapons, Padmāvatī's meeting with Śiva; Padmāvatī's prayers to Śiva; Padmāvatī receives a benediction from Śiva; Lord Kalki receives His parrot; Lord Kalki returns to Śambhala; Padmāvatī describes Śiva's benediction to her relatives; Lord Kalki reveals Himself to King Viśākhayupa; the glories of the brāhmaṇas; the arrival of Śuka; a conversation between Lord Kalki and Śuka; Śuka describes the situation in Siṁhala; the svayamvara of Padmāvatī; the lamentation of Padmāvatī, Lord Kalki desires to marry Padmāvatī; Lord Kalki sends Śuka

as a messenger; Padmāvatī meets Śuka; the procedure for worshiping Lord Hari; the procedure for meditating on the Lord's form; Padmāvatī gives her ornament to Śuka; Śuka returns to Lord Kalki; Lord Kalki goes to Siṁhala to marry Padmāvatī; the Lord meets Padmāvatī on the pretext of playing in the water, Lord Kalki marries Padmāvatī, the kings regain their masculinity simply by seeing Lord Kalki; the arrival of the sage Ananta; a conversation between Ananta and the kings; the story of Ananta's previous birth; glorification of Lord Śiva; Ananta's father meets Māyā-devī after death; the characteristics of Ananta; Ananta's knowledge and detachment; the departure of the kings; Lord Kalki returns to Śambhala with Padmāvatī; Viśvakarmā reconstructs the village of Śambhala; the Lord resides at Śambhala along with Padmāvatī and His relatives, well-wishers, children, and army; the oppression of the Buddhists; the wives of the Buddhists go to war; the arrival of the sages known as the Vālakhillas; the process of surrender; the killing of the Kuthodarī witch; the meeting of Lord Kalki with the sages of Hardwar; a description of the Sūrya and Candra dynasties; the pastimes of Lord Rāmacandra; the meeting of Maru and Devāpī; the killing of Koka and Vikoka; Lord Kalki goes to Bhallāṭanagara; the battle between Lord Kalki and Śayayākarṇa; the battle between Lord Kalki and King Śaśidhvaja; the devotional service of Suśāntā; King Śaśidhvaja brings Lord Kalki, Dharma, and Satya-yuga personified to his home; Suśāntā offers prayers to Lord Kalki; the marriage of Lord Kalki and Ramā; a description of Śaśidhvaja's previous lives; the cause of his taking birth as a vulture; King Śaśidhvaja attains liberation; the deliverance of Viṣakanyā; the coronation ceremony of various kings; the glorification of Māyā-devī; various sacrifices performed at Śambhala; Viṣṇuyaśā achieves liberation by the mercy of Nārada Muni; the commencement of Satya-yuga; discussion of the vow known as Rukmiṇī vrata; the glorious pastimes of Lord Kalki; The birth of Lord Kalki's sons and grandsons; the demigods and Gandharvas visit Śambhala; Lord Kalki returns to Vaikuṇṭha; Śukadeva Gosvāmī departs; and the prayers to Gaṅgā-devī spoken by the sages. This Kalki Purāṇa consists of five branches of knowledge—creation, sub-creation, the dynasties of the sun and moon, the Manus, and the pastimes of the descendents in the dynasties of the sun and moon.

Text 28

sakala siddhidaṁ slokaiḥ
ṣaṭ sahasraṁ satādhikam
sarvasāstrārtha tattvānāṁ
sāraṁ sruti manoharam

When those whose hearts are filled with the contamination of Kali hear this literature, they will be purified and thus achieve all kinds of perfection. This literature consists of six thousand one hundred verses. It contains the essence of all scriptures and as such, it pleases the hearts of everyone.

Text 29

caturvarga pradaṁ kalki
purāṇaṁ parikīrttitam
pralayānte harimukhāt
niḥsṛtaṁ lokavistṛtam

This literature bestows upon the hearer the four objectives of life. It appeared from the lotus mouth of Lord Hari after the annihilation of the universe and spread throughout the world.

Text 30

aho vyāsena kathitaṁ
dvijarūpeṇa bhūtale
viṣṇoḥ kalker bhagavataḥ
prabhāvaṁ paramādbhutam

The exalted Kṛṣṇa Dvaipāyaṇa Vyāsa appeared in this world as a *brāhmaṇa* and compiled this literature. It describes the glorious pastimes of Lord Kalki, the incarnation of Lord Hari.

Text 31

ye bhaktayātra purāṇa sāram amalaṁ
srī viṣṇubhāvāplutaṁ sṛṇvantīha vadanti
sādhusadasi kṣetre sutīrthāsrame
dattvā gāṁ turagaṁ khraṁ

gajavaraṁ svarṇaṁ dvijāyādarāt
vastrālaṅkaraṇaiḥ prapūjya
vidhivad muktāsta evottamāḥ

Those who study or hear this literature in a holy place of pilgrimage, at an *āśrama* of sages, or anywhere else in the association of devotees, after worshiping the *brāhmaṇas* and giving them cows, horses, asses, elephants, gold, or cloth in charity, are certainly the best among human beings, and are eligible for liberation.

Text 32

srutvā vidhānaṁ vidhivad
brāhmaṇo vedapāragaḥ
kṣatriyo bhūpatir vaisyo
dhanī sudro mahānbhavet

By carefully studying this literature, a *brāhmaṇa* becomes expert in all kinds of Vedic understanding, a *kṣatriya* becomes a powerful ruler of men, a *vaiśya* attains wealth and prosperity, and a *śudra* becomes an exalted personality.

Text 33

puptrārthı labhate putraṁ
dhanārthī labhate dhanam
vidyārthı labhate vidyāṁ
paṭhanāt sravaṇādapi

By studying this literature, those who desire a son will receive a son, those who desire wealth will earn wealth, and those who desire wisdom will become wise men.

Text 34

ityetat puṇya mākhyāna
lomaharṣaṇa jo muniḥ
srāvayitvā munīn bhaktyā
yayau tırthāṭanādṛtaḥ

After reciting this sacred literature with faith and devotion to the great sages, the son of Romaharṣaṇa proceeded on his tour of holy places of pilgrimage.

Text 35

saunako munibhiḥ sārddhaṁ
sūtam ānmatrya dharmavit

puṇyāraṇye hariṁ dhyātvā
brahma prāpa saharṣibhiḥ

Śaunaka Ṛṣi, who was very pious and well-versed in the literature dealing with yoga, along with the other sages and Śūta Gosvāmī, began to practice meditation on Lord Hari so that they finally attained His shelter at the sanctified place of Naimisāraṇya.

Text 36

lomaharṣaṇajaṁ sarva
purāṇajñaṁ yatavratam
vyāsasiṣyaṁ munivaraṁ
taṁ sūtaṁ praṇamāmyaham

Let me offer my obeisances at the lotus feet of Sūta Gosvāmī, the son of the great sage, Romaharṣaṇa, who was a disciple of Vyāsadeva, a great scholar of all the *Purāṇas*, and a determined ascetic.

Text 37

ālokya sarvasāstrāṇi
vicārya cā punaḥ punaḥ
imameva suniṣpannaṁ
dhyeyo nārāyaṇaḥ sadā

After studying all the scriptures again and again, it must be firmly concluded that it is Lord Nārāyaṇa who should be meditated upon.

Text 38

vede rāmāyaṇe caiva
purāṇe bhārate tathā
ādāvante ca madhye ca
hariḥ sarvatra gīyate

It is Lord Hari who is glorified throughout the beginning, middle, and end of the Vedas, Rāmāyaṇa, Mahābhārata, and Purāṇas.

Text 39

sajala jaladavarṇo vātavegaikavāhaḥ
karadhṛta karavālaḥ sarvalokaikapālaḥ
kakikulavanahantā satyadharma praṇetā
kalayatu kusalaṁ vaḥ kalkirūpaḥ sa bhūpaḥ

May Lord Kalki, whose complexion is the color of a dark rain cloud, whose horse travels faster than the wind, who protects the righteous with His sword, who establishes the principles of religion, and who re-establishes the Satya-yuga after vanquishing Kali, shower His blessings upon you.

Thus ends the translation of the thirty-fifth chapter of *Śrī Kalki Purāṇa*.

End of *Srı Kalki Purāna.*